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THE DEATH OF THE KING OF THE ARABIAN



# THE WORLD

IN MINIATURE ;

EDITED BY

FREDERIC SHOBERL.

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## Turkey,

BEING

A DESCRIPTION OF THE MANNERS, CUSTOMS,  
DRESSES, AND OTHER PECULIARITIES  
CHARACTERISTIC OF THE INHABITANTS

OF THE

TURKISH EMPIRE ;

TO WHICH IS PREFIXED A SKETCH

OF THE

## History of the Turks:

TRANSLATED FROM THE FRENCH OF

A. L. CASTELLAN,

Author of Letters on the Morea and Constantinople,

AND ILLUSTRATED WITH

*Seventy-Three Coloured Engravings,*

CONTAINING

*Upwards of One Hundred and Fifty Costumes.*

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IN SIX VOLUMES.

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VOL. I.

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## ADVERTISEMENT.

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It is presumed that this portion of  
THE WORLD IN MINIATURE,  
independently of its intrinsic interest,  
will be peculiarly acceptable at the  
present moment, when important political  
events have fixed on the Turkish  
empire the attention of all nations.  
Whether the present contest be destined  
to shake the oriental despotism and the  
religion of Mahomet established in the  
most favoured country of our quarter  
of the globe, or to rivet the chains of  
oppression more firmly

than ever round the necks of the descendants of the ancient Greeks, is a question on which, at this distance, we want means of information to enable us to decide: but, whatever may be the issue of the struggle, the existence in Europe for so many ages of such a system of government and the barbarism consequent upon it, is a political anomaly, which will excite the greatest astonishment in those who are best acquainted with its nature and mechanism.

It is this government, in its various branches and institutions, and the state of society resulting from it, that

the author of these volumes has undertaken to describe. Respecting the plan which he has pursued, we refer to his own Preface which follows, and which relieves us from the necessity of farther remark than the acknowledgment, that to the kindness of Mr. Young, Secretary to the British Institution, we are indebted for permission to copy from his magnificent series of Portraits of the Ottoman emperors, those of Othman the founder of the Turkish empire and of the present sultan.

In a work not exclusively designed for any particular class of readers, it

is frequently difficult to decide where to draw the line, so as to observe the nicety due to the one, without trenching upon the amusement and information of the other. In these volumes the author seems to have hit the happy medium which reconciles the interests of both, and to have acquitted himself of his task, which involved a variety of delicate details, in a manner not likely to give offence to the most fastidious.

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## PREFACE.

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THE library of the sovereigns of India was composed of so great a number of volumes as to load a hundred camels. One of those princes, who was extremely fond of reading, and still more of travelling, commissioned the scholars of his empire to extract whatever was most valuable from each book, for the purpose of forming a less bulky collection. The extracts were accordingly made, and ten camels were then sufficient to carry the library, instead of one hun-

dred. His successor, finding it still too voluminous, ordered a Brahmin to reduce it to what was strictly necessary. The Brahmin, acquainted with the prince's disposition and his aversion for reading, reduced the whole collection to four maxims.

Without being so rigid and above all so laconic as this Brahmin, we have endeavoured to compress into a few small volumes the substance of a vast number of folios. Not that we think, with the learned Huet, that it is possible to comprehend all the sciences in ten volumes ; but readers in general, disliking voluminous

works, will feel obliged to us for presenting them with an account of the Turkish nation, which, though brief, will not be the less interesting, if we have had the skill to avoid dryness, the most dangerous rock to persons who undertake compilations and abridgments. It has been our object to reduce to the simplest elements whatever is really curious in the history, manners, customs, and dress, of the Turks, and what is most essential to be known respecting a country, of which so many fables have been circulated. To avoid, at least, the incoherence of the mass of results thus

accumulated, we have arranged them in grand divisions, according to their more or less direct analogy or connection. Stripping historical facts of the minute details only which retard their progress, we have retained all those features, which, in some measure, constitute their physiognomy. In short, we have endeavoured to reduce pictures of large dimensions to a smaller scale, without distorting them, by retrenching from their accessories whatever was not requisite to set off the principal characters. As a farther antidote to monotony and dryness, we have in-

terspersed anecdotes which delineate nations and individuals much better than long dissertations would do.

The Plates which accompany this work have allowed the curtailment of the descriptions : what is omitted in the text is supplied by the design, and the former explains what could not be rendered by the latter. Many of them are from original and unpublished designs, which we have been fortunate enough to meet with in public and private collections, among which those of M. Rosset, and a series of paintings by a Turkish artist, which belonged to the

Cavallions collection, are especially worthy of mention. To these we have added drawings made by ourselves from nature, while travelling in the country, the inhabitants of which we are about to describe.

Our ideas having enlarged with our plan, which aimed at presenting a concise but faithful account of the Ottoman empire, we thought it necessary to engage the assistance of an oriental scholar, that we might avoid the errors in which we should have been involved by the mere analysis of the frequently contradictory statements of European travellers—



errors which an acquaintance with oriental authors could alone obviate.

We could not mention a name more deserving of confidence in this respect, than that of M. Langles. To his kindness, intelligence, advice, and manuscripts, the public are indebted for a great number of particulars respecting manners and historical facts, and for notes of all kinds, which enrich, illustrate, and form the most valuable portion of our work.

As we cannot flatter ourselves that we have produced a new work with materials, for the most part, previously known, we have taken the

greatest pains to arrange those materials so methodically, as to present a connected view of the most important and authentic particulars that we have been able to procure respecting Turkey.

An abridgment of the history of the Ottomans was an essential part of our plan. That here given is extracted from the best European books on the subject, compared with the historical works of the orientals. This abridgment, preceded by a sketch of the history of Mahomet and the Khalyfs, occupies the first and second volumes.

In the third we give an idea of the Turkish, court that is to say, whatever is comprised within the walls of the seraglio ; describing the harem and the state of the females who are shut up in it, the officers attached to the person of the sultan, his pages, eunuchs, and other attendants.

The fourth volume is devoted to the government, properly so called ; to the designations of the chief offices of the empire, both civil and military ; to the administration of justice in the divan ; to the department of the finances, war, &c.

The judicial organization, the mi-

nisters of religion, the ceremonies and characteristic distinctions of Islamism, constitute the subjects of the fifth volume.

Into the sixth and last volume we have introduced the costumes, arts, trades, and various particulars which could not find a place in any of the five others.

From this brief statement it is obvious, that if our plan is more comprehensive than that of most of the works hitherto published respecting Turkey, our matter is nevertheless confined to a much smaller compass.

The historical and other divisions of this work are therefore an extract from, or rather an analysis of, the numerous narratives of travellers; but there are parts concerning which they furnish us with scarcely any particulars, and which are yet treated of here at a length proportioned to their importance. For such parts we have consulted persons who have resided at Constantinople, or laid under contribution the manuscript and printed translations of oriental works, with the use of which M. Langles has favoured us. The portion which treats of arts and trades, for

example, is almost entirely translated from a Turkish work. An unpublished work by M. Petis de la Croix and the narratives of some modern travellers worthy of credit, have furnished us with particulars relative to the seraglio and the harem of the sultan. New and interesting details respecting the organization of the army and navy have been derived from the *Canons of Solëiman*, and the *New Regulations of the Ottoman Empire*, composed by Mahmud Reis Effendy, 'printed at Constantinople in 1798, in folio. The works here mentioned, are either unpub-

lished or extremely rare: the list of the others would be too numerous for insertion.

Satisfied with having directed the attention of our countrymen to a nation, which, notwithstanding its constant intercourse with the rest of Europe, is still so little known and so differently thought of, we leave the reader to judge how we have accomplished the task which we have undertaken, and how far our work is calculated to supply the place of the numerous volumes from which it is extracted. Fame is not to be expected from such enterprizes, which

are in general instigated by the desire of being useful : such too is the extent of our ambition. We have seen Turkey ; the pleasure of treating of it and recording our own observations has perhaps mingled unknown to us with a nobler motive. Fortunately, the object we had in view cannot have suffered from such a reference to ourselves, which we trust will be readily forgiven—too happy if it gains us that confidence which we shall ever be earnestly solicitous to inspire.



# TURKEY

## *In Miniature.*

---

SKETCH OF THE HISTORY OF MAHOMET,  
AND OF THE KHALYFS.

THE origin of the Turks, like that of almost all other nations, is enveloped in darkness. Some seek it among the Tartars of the Caucasus, others among the ancient Parthians, the conquerors of Persia; while others again make them descendants of the Scythians, or roving Tartars, who possessed the coun-

try situated between Sarmatia and the Tanais, and who, after overrunning all Asia, subdued Turkestan, from which they received the appellation of Turks.\*

Be this as it may, since the time of the Romans no nation has so widely extended its conquests and its power. Rome, it is true, subdued provinces of which the Turks have never been able to make themselves masters; but the latter possess countries which were not even known to the Romans.

\* At the present day this nation considers the name of *Turk* as an insult, doubtless because it is thereby reminded of its wild and barbarous origin. The Turks now call themselves *Osmanlis*, relatives of Osman or Othman, whom they regard as the founder of the Ottoman Empire.

At the time of Mahomet, the Turks were mingled with the multitude of barbarians who kept moving to and fro in the vast deserts of that portion of Tartary called Turkestan, where they destroyed one another, without leaving any traces of their existence in history. They were not united into a nation till after they had adopted the laws and the religion of that bold innovator; and it was then they assumed that distinct character, and acquired that formidable ascendancy, which were destined to operate so powerfully on the fortunes of Europe.

Before we enter upon a summary of the history of the Ottoman Empire, it may not be amiss to take some notice

of the prophet of the Musulmans, Mohhammed Abul Cazem, whom, after our western writers, we commonly call Mahomet. Born at Mecea, on Monday, the 10th of November, in the year 570, of a family which had formerly enjoyed the highest rank, he was left an orphan at an early age. A prepossessing person, great courage, and boundless ambition, favoured the execution of the plans which he undoubtedly did not conceive till after he had travelled over different parts of Asia. Having learned several languages, studied the manners of nations, and conversed with Jews and Christians, it is probable that Mahomet soon made himself acquainted with different religions ; that he was shocked

with their discordance, and, at length, struck with the idea of one Supreme Being, he preached, at first sincerely, a doctrine which he considered better than the others. Necessity afterwards compelled him to support his dogmas with impostures, many of them highly absurd, but calculated to please people who delight in the wonderful.

Mahomet, at the age of fourteen, had already made a journey to Syria with his uncle, Abu Taleb, and borne arms against two tribes in hostility with his own. Having no patrimony, he was afterwards placed by his uncle with a widow, named Khadydjah, who carried on a considerable traffic with Syria. She entrusted him with the care and

conduct of her camels, that is, she made him her confidential agent. His agreeable person, his attention, punctuality, and zeal, pleased his mistress so much that he soon became her husband.

Till the age of forty, Mahomet seemed to be wholly engaged in business and in promoting the happiness and interest of his benefactress; but his ambition struck deep root in obscurity. During this long interval he lived retired, affecting that imposing demeanour which every where makes an impression upon the multitude. He passed a month every year in a cavern of mount Hera, and frequently disappeared altogether. These absences were in general dictated by prudential motives, but he

always attributed them to the personal intercourse which he was permitted to hold with the Almighty and his ministers. A conduct so exemplary having gained him some ascendancy over the principal tribes, he ventured to broach the ideas best calculated to accomplish his views; and these were doubtless enlarged in proportion as they were seconded by success, which the situation of Asia could not but facilitate.

The Arabs, mostly living in tents, and subsisting by the cultivation of a few plots of ground, and the produce of their palm-trees and their flocks, had in fact no established religion: they blended the idea of a Supreme Being with all the errors that spring from ignorance

and credulity. Each tribe had its particular language and deity. They had received from the Egyptians some ideas of Paganism. The violence of the predominant sects among the Christians drove into their country a great number of innovators. A multitude of Jews had also been long settled there, after the destruction of Jerusalem. Persians, weary of the civil wars which distracted their own country, thronged to Arabia. These different nations there propagated their religions and multiplied their superstitions.

An ancient and wide-spread tradition had consecrated the temple of Meeca as the sanctuary of the religion of the Arabs. From time immemorial they had been



accustomed to make pilgrimages, for the purpose of visiting the temple of that city, the superintendence of which was committed to the tribe of the Koreishites. Mahomet belonged to this tribe, which ever since Cossay's time had striven in vain to suppress idolatry among the people of Meecca. The attempts made with this view, though unsuccessful, still kept alive among the Arab tribes the expectation of an apostle, commissioned by heaven to effect the desired reform. Some prophetic verses, ascribed to Ghaleb, one of Mahomet's ancestors, predicted that this envoy would be a Koreishite. The children were taught these verses by the old people, and herein consisted

almost the whole education of this pastoral nation. Mahomet thought it a favourable opportunity to apply this prophecy to himself.

The pretended mission of the Prophet now began by degrees to unfold itself. His relatives and slaves were his first disciples. It was no difficult matter to persuade Khadydjah to look upon him as a prophet, who already seemed to her to be a God. He assured her that one night on Mount Hera he heard a celestial voice pronounce these words :—“ O Mahomet ! thou art the apostle of God, and I am Gabriel.”\*

\* This angel left him the first verses of the Koran, which he had brought from heaven

Mahomet had still but sixteen disciples, including Khadydjah, and four other females, his cousin Ali, his slave Zaïde, and Abu-bekr, a citizen of Mecca, renowned for his wealth and integrity, when he was obliged to remove them from that city where they were persecuted, and sent them to preach his doctrines in Ethiopia. For his own part, he had the boldness to remain at Mecca, where he defied his enemies and made fresh proselytes.

What contributed more than any

entire ; but he only delivered it to the Prophet in portions, adapted to the exigency of the circumstances in which he happened to be. This night, famous in the annals of Islamism, is called *Leïlet el cadr*, the night of omnipotence.

other circumstance to strengthen his infant religion, was the conversion of Omar, who had long been its persecutor. Omar, who was in the sequel so great a conqueror, exclaimed in a numerous assembly : “ I attest that there is but one God, that he has neither companion nor associate, and that Mahomet is his servant and prophet.” All present applauded this declaration, and the loud demonstrations of their joy were heard as far as the temple of the idolaters. The Prophet alone maintained an undisturbed composure and calmly observed : “ I have long foreseen in spirit what has this day come to pass.”

His enemies, however, still outnumbered

bered his partisans, when his disciples began to increase in Medina, and there formed a considerable faction. Mahomet, persecuted at Mecca, and sentenced to die, fled to Medina. From this event, which occurred on Friday, the 16th of July, in the year of Christ 622, the Musulman era called the Hegira, (*hedjerah*, flight) and also the triumphs and elevation of the Prophet take date. From that moment fortune never ceased to favour him. He turned disasters and extraordinary circumstances to his advantage, and converted them into miracles. Pursued by several parties beyond the walls of Mecca, Mahomet hid himself in a cavern, situated on the road to Medina. Tradition

relates, that a pair of pigeons immediately built their nest, and laid two eggs at the mouth of this cavern, across which also a spider spun its web ; so that the parties sent in pursuit of the Prophet had no inducement to search a place which seemed to have been long unvisited by any human being. A chapter of the Koran, intituled, "*The Spider,*" descended from heaven to testify the authenticity of this miraculous circumstance, to which must be attributed the veneration of the Musulmans for the dove, and their tenderness for spiders, which they never kill. Such were the prodigies with which the impostor replied to those who demanded supernatural proofs of his

mission; but he soon contrived to furnish others of a more convincing kind. His party increased at Medina. With an armed force he reduced that city, in which he had at first merely solicited an asylum; and he required of his proselytes a solemn oath to extend his doctrine with fire and sword.

Mahomet, having established himself at Medina, built a mosque, in which he personally expounded his religion and performed public devotions. After encountering the Arabs of the desert, or intercepting the caravans for which he lay in ambush near the walls of the city, he returned to the mosque to bless the people with his hands yet reeking with human blood.

Two of the tenets taught by Mahomet rendered his troops extremely formidable : that of predestination, according to which no man can avoid his destiny, or defer by any means the hour of his death, so that if the fatal moment is not arrived, a shower of arrows would be discharged at a person in vain ; and by the second, the Prophet solemnly promises to those who shall die in battle with infidels the full remission of all sins committed by them, the palm of martyrdom, and admittance into a paradise of delights. Two considerations likewise induced his enemies to submit to him, namely, the certainty of pardon if they threw themselves on his clemency, and the possibility of preserving



their religion by means of a small tribute.

Thus, as legislator, prophet, and conqueror, Mahomet employed persuasion and arms, seduction and terror, to establish his religion and authority. He held the will in subjection by the law which requires implicit submission ; the understanding by the precept of absolute ignorance ; the imagination by the doctrine of an irresistible predestination ; and the senses by the expectation of an eternity of sensual enjoyments. With such levers he moved the people at pleasure, and rendered them completely subservient to his views.

His partisans, dispersed over Arabia and the neighbouring countries of Asia,

sowed the seeds of his doctrines wherever they went ; and sovereigns themselves, overcome by force or by persuasion, were not long before they adopted them.

Mahomet had lost Khadydjah before his departure from Mecca. His daughter by her he gave in marriage to his cousin Ali. Her name was Fathmeh. From her springs that numerous race called *Emyrs* (an Arabic word signifying *princes*) the only persons in Mahometan countries who have a right to wear the green turban as descendants of the Prophet.

He soon afterwards married Ayesha, a child eight years old, the daughter of Abu-bekr, one of his disciples, and who,

in the sequel, was his successor. He waited but nine months before he consummated his marriage, and his young wife soon had several companions, among whom was Zeinab, remarkable for the extreme delicacy of her complexion. She was already married to Zeid, the adopted son of the Prophet. The Arabs, who held the laws of adoption as sacred as those of nature, abhorred incest; the Prophet, therefore, to avert the odium of this procedure, contrived to bring down from heaven a chapter of the Koran which sanctioned that crime; and Zeid, who loved and venerated Mahomet above all things, cheerfully repudiated his wife for his sake.

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This prophet and legislator thus employed the authority of the Koran to justify his public marriage of fifteen wives at once, though he limited his followers to four. The author of the law knew how to adapt it to his own failings. Not content with so great a number of wives, he indulged himself with several beautiful slaves, whom his proselytes brought to him from all parts or whom he took in war. Having been surprised in the company of one of them by two of his wives, he, to silence their reproaches, alleged that the Koran allows all Mussulmans to take such freedoms with their slaves, and to have as many concubines as they can maintain.

This inconstant husband was not se-

cure from a species of revenge which his conduct seemed to authorise. Ayera-Ayesha, to whom he was more attached than to any other of his wives, having gone out into the desert to seek a pearl necklace which she had lost, was, on her return to the camp with an officer whom she had met with, accused of adultery. The pride of Mahomet, keenly sensible to disgrace, took good care to cover it on this occasion. He again had recourse to God ; and the twenty-fourth chapter of the Koran attested the innocence of Ayesha. The Prophet gave back to her all his fondness ; but to prevent similar accusations in future, another chapter forbade all Musulmans, and especially the friends of the Prophet,

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ever to speak to his wives, and to stop in his house after meals or in his absence. It is principally to the conduct of their prophet, and to his contempt for a sex to which, in spite of himself, he was subjected by his passions, that the Mahometan females have to impute all the harshness with which the Koran enjoins them to be treated.

After the *hegira*, that is, the flight of Mahomet from Medina, he extended his law rather by force of arms than by any other means. Annoyed by the objections that were urged against his religion, he flatly told his disciples, that he was come to fight and not to hold disputations.

He rendered himself formidable to his

fellow-citizens of Mecca, whom he compelled to conclude a truce for ten years, during which the Prophet should be at liberty to go unarmed on pilgrimage to their temple. He there sacrificed sixty-three camels, corresponding with the number of years he was old, which, with thirty-seven sacrificed by Ali, made up one hundred. There too he performed ceremonies which became so many precepts for his disciples. He imposed it as a sacred duty on every Musulman, to visit the temple of Mecca at least once in his life. This temple was called the *Caabah*; the chief object of veneration in it was a stone which was said to have been brought by angels, to be introduced into this edifice : it was

then perfectly white, but the sins of mankind had turned it quite black.

In the course of his conquests the pretended prophet had nearly lost his life, by an accident which ought to have opened the eyes of his followers. In a town which he had just taken, a young female, whose brother Mahomet had put to death, determined to be revenged on him; she therefore set before the Prophet a shoulder of mutton impregnated with a subtile poison. Warned of his danger, not by supernatural means, but by the disagreeable taste of the meat, Mahomet threw up what he had taken; but he could not wholly prevent the effects of the poison, which had insinuated itself into his veins, and produced



violent convulsions. The girl confessed the truth, saying, that she was desirous of ascertaining whether Mahomet was a prophet or only an impostor. She was delivered up to the family of a young man, who, having eaten more of the meat than Mahomet, had died on the spot. They revenged their loss with her blood; but the Prophet never completely recovered the effects of this dangerous experiment.

The people of Mecca, having determined, during the truce, to relieve a town which Mahomet's troops were besieging, he immediately armed against them, considering the truce as broken, and in 630, the eighth year of the hegire,

made himself absolute sovereign of his native city. Being now master of that renowned temple, so generally venerated, he broke in pieces the numerous idols, and performed in it the religious rites prescribed by the Koran. Two men, Mosaimalah and Alsasvaad, disturbed the last days of Mahomet, by setting up like himself for legislators and prophets. One of his lieutenants ridded him of the latter; but the fall of the other was reserved for his successor.

This fortunate impostor at length expired at Medina, at the age of sixty-three lunar years, in the eleventh year of the hegira, on the 8th of June, 632 of the Christian era; after having kept up

during a long illness the part which he had chosen for himself.\*

Mahomet was now no more, but his most zealous disciples would not admit that he had paid the debt of nature. Omar, whose daughter he had married, swore to exterminate all those who should dare to assert that the Prophet was dead. The multitude was ready to embrace the same preposterous opinion, when Abu-bekr, another father-in-law of the Prophet, exclaimed: “Do ye, then, adore Mahomet, or the God of Mahomet, who alone is infinite, alone

\* He declared that the angel of death came to ask his permission to carry away his soul, a favour, he added, which he had never shewn to any one but himself, and which he never would shew to any other creature.

immortal?" He proved by the Koran that Mahomet himself had several times repeated that he should die. This harangue convinced Omar and the others, whose erroneous notions the sight of the corpse had not been sufficient to dispel. Mahomet was buried, agreeably to his desire, in the very house of Ayesha, under the bed on which he had breathed his last. This house was converted into a *turbeh*, or sepulchral monument, and afterwards enclosed in a magnificent temple, which is an object of the veneration and the pilgrimages of the Turks.

Ayesha and her friends persuaded the people that the prophet had named Abu-bekr for his successor. He ac-

tually did succeed him, though Ali, his nearest kinsman, his only son-in-law, and his oldest disciple, had much stronger claims. Abu-bekr collected the chapters of the Koran, and formed them into a book, such as it is at present, without regard to analogy of subject or to chronological order. The chapters are merely placed one after another according to the number of verses they contain, beginning with the longest. In another book he collected the remarkable sayings and actions of the Prophet. This collection, called the *Sunnah*, is, next to the Koran, the book for which the Mahometans entertain the profoundest veneration.

Strong in his numerous troops, Abu-

bekr destroyed the party of Mosainalah, the last rival of his master. He completed the reduction of Arabia, conquered Irak and Syria, to beyond Damascus, and defeated several armies of the emperor Heraclius. After a reign of four years and a half, he died, leaving the empire of the Khalyfs to Omar, whom he appointed his successor. The latter added to the title of *Khalyf*, or vicar of the Prophet, that of *Emyr Almoumenyn*, Commander of the Faithful, which the Mahometan princes still retain.

Omar, by his generals, subdued Palestine, the rest of Syria, all Egypt, Tripoli and its territory, and great part of Barea in Africa, Khorasan, Armenia,

and Persia. He is reproached with having ordered the famous library of Alexandria, founded by the Ptolemies, to be burned; but this library had been consumed by fire in Cæsar's time, and those which had succeeded it were no longer in existence. The Musulmans must either have found the shelves empty or filled with the multifarious theological productions of the teachers of the different Christian sects.

After a reign of ten years, Omar was assassinated by a slave. He did not appoint a successor, but left the right of electing one to the six companions of the Prophet, who were still living. Ali was one of the number; but the enemies whom Ayesha had raised against

him once more prevented his succeeding to the authority of Mahomet. Othman was chosen. His generals completed the conquest of Khorasan and Persia; the island of Rhodes fell into their power and they there destroyed the celebrated colossus of the sun. They then entered Nubia, waged war with the Greek emperor and drove his troops from Alexandria, which they had retaken. By means of forged letters, the crafty and intriguing Ayesha occasioned the death of Othman.

All eyes were then turned to Ali. His great courage, an intimate acquaintance with the Koran, and a green old age, rendered him venerable; years had moderated his ambition, and he seemed



to be elevated, in spite of himself, to the throne of the Khalyfs. Ayesha, who was desirous of placing a young man upon it, sent by the latter the bloody tunic of Othman, and caused it to be exhibited in the temple of Mecca, accusing Ali of the murder of the late Khalyf. The charge was believed : her character of *Mother of the Faithful*, and best beloved wife of the Prophet, and above all her artifices, brought together an army, which she commanded in person. Ali gave her battle near Bassorah, one of the strongest places in Irak. For a long time so sanguinary a conflict had not been witnessed. Ayesha, mounted on a camel, encouraged the troops by her presence ; the pavilion of

her litter was soon covered with darts, and the camel which carried her was killed ; her young favourite fell by her side, and her army was cut in pieces. Ayesha herself was brought prisoner to the Khalyf, who spared the widow of his master, but doomed her to that obscurity, which, according to his religion, best befits her sex.

After a turbulent reign, Ali was assassinated in the mosque, at the age of seventy-three, in the 40th year of the hegira. The Persians and several other Mahometan nations who still adhere to the sect of Ali regard him as the first legitimate successor of the Prophet, and consider the first three Khalyfs as usurpers. They reject the *Sunnah* in

which, as we have observed, are recorded the ancient traditions of Mahomet, and from which the Turks and Musulmans adverse to the sect of Ali have taken the name of *Sunnites*. They give the appellation of *Shiites* to the followers of Ali, who venerate him almost as highly as Mahomet himself. Hassan and Hosein, who should have succeeded him, fell by the swords of their competitors, partisans of Omar. All the kinsmen of Ali perished by poison or a violent death. Twenty khalyfs successively inherited the authority of the Prophet from Ali to Othman, the first Turkish emperor. Among these we shall mention Moawyah II. who, six weeks after his election, announced his

abdication to the people, declaring that the throne belonged exclusively to the descendants of Ali, the son-in-law of the Prophet and his legitimate successor.

We may farther distinguish Walyd I. during whose reign the Arabs became masters of all Spain. It was delivered to them by Count Julian, who, in revenge for the violence offered by King Roderic to his daughter, invited the Musulmans from Africa into that part of the kingdom which was under his command.

We shall likewise mention Abul-Abbas, progenitor of the race of the Abassides ; Al-Mansur, founder of the city of Bagdad, which became, under his descend-

ants, the seat of the arts and sciences; and lastly the celebrated Haroun al Rashyd, under whose patronage literature and the study of medicine in particular were cultivated with extraordinary success.

Notwithstanding intestine divisions and the rapid succession of their sovereigns, the Arab tribes collected into a nation by Mahomet conquered an immense extent of country in a very short space of time, under the conduct of the Khalyfs, his vicars and successors. They subdued, on the one hand, Persia and Syria, and penetrated to the gates of Constantinople; while, on the other, traversing Egypt, overrunning Africa, the islands of the Mediterranean and

Spain, they carried their arms into France itself. Here they were checked only by the valour and talents of Charles Martel, who completely defeated them in the vicinity of Poitiers, and compelled them to retire to Spain, where they founded, upon the ruins of the empire of the Visigoths, a dominion which lasted seven hundred and eighty years. They were, at length, as it is well known, subdued or expelled from Spain by Ferdinand and Isabella, who dispossessed them of Grenada, their last asylum, in 1492. The Saracens\* of Asia had long

\* This word, for which so many etymologies, equally far-fetched and inaccurate, have been offered, is merely a corruption of the Arabic plural *Chargyn*. The Greek writers

before been destroyed by the Tartars, in 1248.

A new nation, destined to wrest the sceptre from the hands of the Saracens, now forced the Caspian gates. The Turks, still barbarians and idolaters, laid waste Armenia, overran Iberia as conquerors, and some time afterwards entered Thrace. The feeble Greek emperors, despairing of expelling them by force of arms, were lavish of their gold, in order to sow divisions among

by a vicious pronunciation, for which they are remarkable, wrote *Zapaxiv*, and the Latins after them, *Saraceni*. *Chargyn*, in Arabic, designates the Orientals, in opposition to the inhabitants of Africa, who are called *Maghrebyn*, Occidentals, or people of the west.

them. At length, the Turks having permanently established themselves in Turkestan, began to spread their name with the terror of their arms. Being summoned in the ninth century to the assistance of the Musulmans, whose religion they had adopted, they perceived from the corruption of the court of the Khalyfs, that the dynasty of the Abassides was approaching its end. The Turks actually subdued Persia and Bagdad. For a moment they were worsted by the Christians of Georgia and Armenia, when the European arms glistened in the Holy Land ; but beaten more by stratagem than force, they almost immediately revenged themselves by the conquest of Media and Armenia.



They advanced to the very gates of Constantinople, and rendered themselves so formidable, that the emperor Alexis and the Christians of Palestine solicited the famous expedition to the Holy Land, which was the subject of deliberation at the council of Clermont. This crusade was the best conducted of any, both on account of the great number of the combatants, and the zeal and harmony which prevailed among them. It was particularly glorious for the French, who took Jerusalem and there founded a new kingdom. Important events rapidly succeeded one another, and fortune alternately favoured the contending parties, till the loss of the holy city. Other expeditions followed.

till the tenth and last effort of the Christians, which was marked by the deplorable death of the French king, Louis IX. commonly called St. Louis. At this period the Turks formed themselves into a political state under the conduct of Athman, whose name, changed to Othman, was transferred to his successors, and even to the whole Turkish nation and empire. Mahometanism spread without obstacle ; and the crescent, which previously ruled in Asia and Africa, was destined soon to be planted on the ruins of the Roman power.





# HISTORY

OF THE

## TURKISH EMPIRE.

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OTHMAN,

FIRST EMPEROR OF THE TURKS.

*From A. D. 1300 to 1326.*

The commencement of the Ottoman power is fixed about the year 700 of the hegira (1300-1 of Christ). The empire of Mahomet had flourished by means of enthusiasm and the strictest discipline : it could not be upheld and extended but by the same maxims. Othman, son of Togrul, one of the emyrs or princes,

who had divided Asia among themselves after the destruction of the kingdom of Iconium, and born in 1257, gave himself out for an envoy of God, sent to restore Islamism, which had suffered severely from Jhengis Khan and his successors. He allowed the idolaters and the Greeks the option of embracing the Mahometan religion or paying tribute. At the head of a handful of troops, encouraged by the hopes of plunder, or of martyrdom, he took Iconium from the Tartars, profited by the dissensions which had arisen between the two Andronicuses, who then reigned at Constantinople, and depriving them of the means of opposing his progress, wrested from them almost the whole of Bithynia. Having failed, how-

ever, in the siege of Brusa, or Prusa, the capital of that country, with a view to straiten its commerce and to coop up the garrison in the place, he chose the neighbouring town of Yegny-hisary for his residence. He then turned his arms against the Tartars, who had made incursions in Asia, proved victorious, and offered them lands and liberty if they would embrace the Mahometan religion : they accepted the proposal, and ranged themselves under his banners. Orkhan, a prince not less valiant than his father, once more laid siege to Prusa, and reduced it ; but Othman died in August, 1326, at the age of sixty-nine years, while preparing to remove the seat of the new empire to that city.

This princee had enlarged views, consummate courage, and extraordinary prudence. He understood the art of communicating to his nation the energy necessary for extending and exalting itself; and he polished the barbarians only just so much as was requisite to teach them to conquer.



## ORKHAN,

SECOND EMPEROR OF THE TURKS.

1326—1360.

This prince succeeded his father at the age of thirty-five years. He introduced splendour and magnificence at his court, and assumed the title of Sultan. He appointed his brother, Alaeddyn, grand vizir, that is, prime minister, and the next in the state to himself. His successors did not follow his example, but always considered their relatives as their greatest enemies. Orkhan coined money, improved the

military discipline, collected the young Christian renegadoes, who had been stolen in their infancy from their parents, and trained them into soldiers, who became the firmest support of his power. He was also the first who assigned a daily pay for the infantry. Such of his subjects as possessed lands or other property were destined for the cavalry; he formed out of them the corps of *spahys*, or horse-soldiers, which still subsists.

Andronicus, emperor of the Greeks, crossed the sea to oppose the incursions of the Turks; he was defeated and wounded in the hand by Orkhan, who took Nicomedia in 1327, and Nicæa in 1333, after a siege of two years. The

latter then turned his arms against the children of the emyrs, who had divided Anatolia with his father, and having first sown dissensions among those petty princes, he afterwards stripped them of almost all their possessions. Being now master of Anatolia and the shore of the Hellespont, Orkhan burned with impatience to pass that barrier, and to attack the Greeks in Europe. His son Soleïman, a young prince full of ambition and courage, finding no other means of crossing the strait, (for the Turks yet possessed not a single boat) formed, one dark night, three rafts of planks fastened together upon cork, and committing himself with eighty brave fol-

lowers to this frail conveyance, arrived without accident at the foot of the castle of Hanni, on the European side of the Hellespont. Here he found a peasant, who conducted him by a subterraneous passage into the castle; the garrison, being thus surprised, laid down its arms. Soleïman assembled the principal inhabitants, who, seduced by promises or intimidated by threats, delivered to him the vessels which were upon the coast, and before the day was over, four thousand Turks landed in Europe, reduced another fortress, and proceeded to lay siege to Gallipoli. The garrison made a valiant defence, but their provisions being exhausted, and the fortifications

in a bad state, the city was compelled to surrender. Thus this key of Europe fell into the hands of the Turks.

About this time the Greek empire was distracted by fresh dissensions. Cantacuzenus, guardian of young Paleologus, attempted to secure to himself the supreme power, and succeeded in dividing it. Both parties applied to Orkhan for assistance. The sultan allied himself with the usurper, who offered him his daughter in marriage, notwithstanding the difference of their religions and the number of wives, concubines, and children belonging to this barbarian, whose disastrous protection he doubtless dreaded. Orkhan sent troops, which, under the pretext of serving their ally, devas-

tated Thraee. Paleologus and Cantacenus having made peace, shared the power between them; but their reconciliation did not prevent Soleïman from reducing several other towns. Orkhan having authorised these encroachments, Cantacenus sent him a considerable sum as the price agreed upon for the restitution of the places that had been taken, but the perfidious sultan, having received the money, evaded their restoration.

Soleïman gradually extended his conquests towards the east, and took from the Tartars the cities of Aneyra and Cratæa. On his return, he reduced the rest of Thrace; but while wholly intent on increasing his

glory and the dominions to which he was heir, an unforeseen accident put a period to his life. Orkhan survived him only two months, and died in 1360, at the age of seventy years, after a reign of thirty-five. This Sultan was indebted, for his most important successes, to his son Soleïman, whom he had taught to conquer and to deceive like himself. Under his government the Ottoman empire acquired new energy, which afforded an earnest of its future greatness.

## AMURAT (MURAD) I.

THIRD EMPEROR OF THE TURKS.

1360—1389.

Amurat, for thus have European writers disfigured the name of Murad, Orkhan's second son, succeeded his father at the age of forty-one. He at first affected the appearance of piety, for the purpose of gaining the veneration of the people, and assumed the title of envoy of God. After concluding a treaty with Paleologus; he fixed his residence at Adrianople; but having received information that Asia manifested a disposition to shake off his yoke, he crossed



the Bosphorus, marched against the rebels, and put them to flight. Returning to Europe, he took the town of Pheres, which served as a bulwark to Macedonia; he then attacked and subdued the despot of Servia, but shewed him favour, and purchased the hand of his daughter with the sacrifice of a province. He reduced several Mysian and Triballian princes; and imposed a capitation tax on such of his new subjects as adhered to Christianity. Those who, after bearing arms, turned Mahometans, were enrolled among the spahys. The sultan granted lands to some others, on condition of their maintaining, in time of war, a horse and a number of soldiers proportionate to the value of

their land. These military grants, called *tymars*, conferred by Amurat and his successors, devolving to the eldest son upon the same condition only as was imposed upon the father, are so completely in the power of the prince, that he can take them away from the tymariots as easily as a daily pay. The sultan next directed his attention to the formation of his infantry, which he justly considered as the strength of armies. In 1361 he established the corps of janissaries, by taking one fifth of the prisoners who embraced the religion of Mahomet. The number of this body, at first fixed at ten thousand men, was in the sequel considerably augmented. It has frequently proved most serviceable

to the Ottoman empire, and sometimes fatal to its master.

Coutuz, one of Amurat's sons, and Andronicus, son of Paleologus, after defeating an army of neighbouring confederate nations, at the head of the janissaries, spahys, and some Greek troops, were inflated with their success, and rebelled against their fathers, who were then engaged in Asia. The two monarchs crossed the strait. The presence and address of the legitimate sovereigns introduced desertion into the camp of the rebel princes, who retired to Didimotica, and in spite of their resistance and a great effusion of blood, fell into the hands of an inexorable conqueror, Amurat, who ordered his own son's

eyes to be put out, and insisted that Paleologus should inflict the like punishment on Andronieus and his grandson.\* Manuel, the brother of the latter, was declared his associate in the empire : like him he conspired against the sultan, and retired to Thessalonica, but destitute of succour, he delivered the place to the general of Amurat, before whom he appeared as a suppliant. The sultan pardoned him, well pleased at having been furnished with an occasion to make himself master of Thessalonica without striking a blow.

\* This cruel operation was performed in such a manner that Andronieus lost but one eye, and his son's sight was so little injured, that he afterwards recovered the complete use of it.

Paleologus, alarmed at the progress of the Musulmans in Europe, left the government of his dominions to his son Manuel, while he went to beg assistance of the Christian princees of the West against the barbarians. To no purpose did he abjure the schism of the Greeks before Pope Urban V. and solicit succour from Charles V. of France. The only fruit that he derived from his journey was the mortification of refusal; and while he was thus making vain efforts to retrieve the losses of his empire, Amurat was extending and consolidating his dominion. The policy of the sultan was not less serviceable to him than his arms, and procured him several provinces in Asia, by alliances and nego-

ciations. He learned, amidst his successes, that one of his generals, left by him at the head of the janissaries and spahys, had reduced almost the whole of Albania. He returned to Europe to oppose the Prince of Servia, who, with a formidable army of Wallachians, Hungarians, Dalmatians, and others, attempted to check the progress of the Mahometan arms. In the year 791 of the hegira, (1388-9) he engaged and defeated him in the plains of Kosowah. The sultan, alighting from his horse, walked over the field of battle, the theatre of his glory, and remarked with astonishment that almost all his foes, with whose bodies it was covered, were beardless youths. "Prince," said one of

his generals, "none but hot-headed boys dare to cope with Musulmans." While he was speaking, a wounded Triballian, extended on the ground near them, raised himself, recognized the sultan by the respect paid to him, gave him a mortal blow, and was himself immediately cut in pieces. Lazarus, despot of Servia, the author of the war, having been made prisoner, was sacrificed to the manes of the sultan.

Amurat lived seventy-one years, of which he reigned thirty, feared by his enemies and by his subjects. His severity in the administration of the army and of justice was excessive. The respect which he affected for religion, caused him to be respected in his turn.

He founded several useful establishments, such as public schools and hospitals. His son Bajazet caused a magnificent mausoleum to be erected for him at Prusa, the burial-place of his ancestors.



## BAJAZET (BAYAZYD) I.

FOURTH EMPEROR OF THE TURKS.

1389—1403.

Bajazet, Amurat's eldest son, was proclaimed emperor by the army. The first days of his reign manifested his ambition and his sanguinary disposition. He fell upon the dominions of a prince of Phrygia, whose daughter he had married, and banished his father-in-law to Ipsala, whence, to withdraw himself from the sultan's cruelty, he fled to Persia. An enemy more worthy of Bajazet summoned him to Europe. Ste-

phen, sovereign of Moldavia, after making conquests from the Poles and Hungarians, and several times beating Amurat's generals, went to meet the new sultan ; but after an obstinate conflict, the Moldavians were defeated. Stephen was the last that fled. He presented himself at the gates of a fortified city, where he had left his mother and his children. The magnanimous princess refused him admittance. " Go," cried she to him from the ramparts, " retrieve your shame, and rather perish with arms in your hand, than live covered with infamy." Stung with this reproof, the Moldavian returned to his troops, rallied the fugitives, and notwithstanding their inferior-

rity in number, marched against the enemy whom he found dispersed and engaged in collecting the booty: he surprised and cut them in pieces in their turn. Caraman Oghly, one of the petty sovereigns of Asia, having learned the defeat of Bajazet in Europe, prepared to take advantage of it; but the sultan, with a rapidity which procured him the surname of *Yldrim* (*lightning* or *thunder*) returned to Asia. Caraman Oghly was vanquished and put to death, and Bajazet reduced Caramania and several places in Armenia. His success in this quarter did not divert his attention from Europe: he took several towns on the Danube, and almost all Wallachia. Sigismund, king

of Hungary, uneasy at his progress, represented to the princes of christendom the necessity of opposing a bulwark to the sultan's conquests. One hundred thousand Christians assembled under his command. Bajazet, with sixty thousand men, marched to meet and dispersed them : Sigismund escaped almost alone, favoured by a disguise and darkness.

For a long time the empire of the East, almost reduced to the city of Constantinople, seemed to invite the Ottoman sultan to seize what remained of it. John, son of Andronicus, solicited the protection of Bajazet against his uncle Manuel, promising to cede Constantinople, provided he might retain the so-

vercignty over what the Grecks yet possessed in the Morea. Bajazet sent him ten thousand Turks. The prince ravaged the environs of Constantinople, and cut off the supplies of that immense city. Manuel, convinced that the Greek empire was drawing near to its end, and choosing rather to see the throne overturned under another than under himself, delivered to prince John the keys of a city already full of encmies and foreign masters, together with the empty title of empcror, and embarked with some valuable effects, to lead a wandering life in the different courts of Europe.

The Greek empire would have been then annihilated had not Providence raised up for it an unexpected defender,

who checked the course of Bajazet's prosperity. Tymur-lenk, commonly called Tamerlane, a descendant of Jhengis-khan, having found means to discipline the Tartars, conquered with incredible rapidity Asiatic Sarmatia, Persia, Mesopotamia, and Syria, and compelled the city of Bagdad to open its gates to him. He declared himself the protector of the Mahometan princes oppressed by Bajazet, and in particular of Thaherten, emyr of Arsendjan, whom the sultan would have made his tributary, but who, instead of paying him obedience, had fled to Georgia, to implore the protection of Tamerlane. The sultan, being informed that the Tartar conqueror was advancing into Asia Minor, marched

to meet him, anxious to try his strength with so celebrated a captain. A battle ensued on the 30th of June, 1402, in the plains of Ancyra. The Turks, not half so numerous as the Tartars, performed prodigies of valour. Bajazet, finding all his efforts ineffectual, having seen his eldest son Mustapha slain by his side, ordered his vizir to fly to Prusa with his younger son Soleïman, in order to preserve a remnant of Othman blood. Soon afterwards, assailed by a host of Tartars, who, in spite of his obstinate resistance, and the death of more than thirty of their number, were bent on taking him alive, Bajazet was made prisoner; his hands were bound with a bow-string, he was placed on a horse, and conducted

into the presence of the conqueror, who, having retired from the combat toward the close of day, was playing at chess with one of his sons. Tamerlane made the prisoner wait at the entrance of his tent till he had finished the game, then went up to Bajazet, ordered him to be unbound and covered with a rich pelisse. He afterwards reproached him for his usurpations and the Ottoman blood he had spilled. The illustrious captive replied with dignity; but Tamerlane was not unmindful of what was due to unfortunate valour and to his equal, though now his captive. He consoled him and swore to spare his life; he did still more : he sent for Bajazet's wife and young children, who were



brought to him, and treated like the family of a sovereign. In consequence of this memorable battle, Ancyra opened its gates, Prusa was nearly reduced to ashes, Nicæa was pillaged as well as the whole Thracian Bosphorus. Tamerlane restored their dominions to the princes subdued by Bajazet; he is even said to have conferred on the latter the investiture of the kingdom of Anatolia. However, notwithstanding the kind treatment which the sultan received at the hands of the Tartar prince, grief shortened his life, and he died on the 9th of March, 1403, in the train of his conqueror, who ordered magnificent obsequies for him, and sent his remains

to Prusa, to be deposited in the tomb of his ancestors.

Bajazet was the less able to endure his fall, as he was precipitated from the highest elevation. Notwithstanding his passion for war, he did not neglect the pursuits of peace. He founded Guzelissar, opposite to Constantinople, and adorned almost all the other towns of his empire with useful edifices and institutions. He shared his conquests with the soldiers through whom he gained them, and to them also he relinquished the booty. No Turkish emperor ever conferred more *tymars* than Bajazet; but on the other hand he was unjust and blood-thirsty. Mahometans them-

selves, his predecessors, had never dared to make war upon Mahometans, without some pretext more or less plausible ; his ambition prevented him from dissembling, and he attacked them openly. His conqueror surpassed him in policy, in generosity, and still more in justice.

The story of the iron cage, in which Bajazet is reported by some writers to have been confined by Tamerlane, has been rejected as fabulous ; but Gibbon, who, in his history, sums up the authorities on both sides of the question, seems to think that it was not wholly without foundation.

## INTERREGNUM

UNDER

SOLEİMAN.

1403—1406.

Soleïman, compelled to flee during the battle, in which his father was taken prisoner, repaired to Constantinople, to implore the protection of Manuel, who had reascended the throne. The latter confirmed Soleïman, though the son of his enemy, in the possession of Thrace, reserving Thessalonica for himself. The Turkish prince, retiring to Adrianople, there gave himself up to

debauchery, wholly unmindful of the captivity of his father and his brothers. There he received an ambassador sent by Tamerlane, to acquaint him with the death of his father, and to exhort him to profit by his clemency. Soleiman, being at that moment intoxicated, a species of excess abhorred by the Mahometans, returned a haughty answer to the Tartar prince, who punished him by transferring the title of sovereign of Anatolia to his brother Musa, and giving to the youngest of Bajazet's sons the principality of Amacyeh. "Receive," he thus wrote to them, "the inheritance of your father; a truly royal soul knows how to conquer kingdoms, and also how to restore them." Tamer-

lane, after reinstating all the Mahometan princes whom Bajazet had dethroned, returned to Samarcand, in Tartary, without retaining any portion of his conquests. Soleïman disputed with his brothers the possession of their dominions, from which he even expelled them: but his disregard of the law of Mahomet and his debauchery, soon shocked his partisans, who forsook him, and espoused the cause of Musa. The latter marched in his turn against his brother, who fled at his approach; he routed his troops, and received information that Soleïman had been killed in a village, where, while waiting for his attendants, he fell to drinking wine, which he could not long dispense with. Musa

put the murderers to death, and rendered funeral honours to Soleïman, who was interred in the tomb of his grandfather, Amurat.

## INTERREGNUM

UNDER

M U S A.

1406.

Musa, desirous of recovering what Solciman had ceded to the Greek emperor, divided his authority with his younger brother Mahomet, and relinquished to him all the Asiatic possessions, on condition that he should abandon all claim to those in Europe. He took several places in the Morea, and subdued Servia, after defeating Sigismund, king of Hungary, in a pitched battle ; but he sullied his victory by his excessive cruelty. His grand vizir had made all the arrangements for the bat-



tle, and won it alone; the blood-thirsty sultan did nothing more than issue orders for a useless carnage. Being soon weary of the fatigues of war, Musa left the prosecution of it to his generals, who reduced Thessalonica; and while he was indulging in effeminate pleasures in his palace at Adrianople, his brother, heading an army in person, was restoring tranquillity and prosperity to Asia, by clearing it of the Tartars, whom Tamerlane had left behind. This contrast produced a desire in two of Musa's generals to change masters. They advised Mahomet to pass over into Europe, where he soon arrived, under the pretext of revenging the death of Soleïman. In concert with the Greek emperor, he marched against his brother, who was

in his turn, deserted by the greatest part of his troops. Obligated to flee, Musa took refuge in a morass, whither he was pursued by the spahys. Here he bravely defended himself, till a soldier cutting off his arm with a stroke of his scymetar, disabled him for further resistance. The prince, for want of timely aid, died from loss of blood. Mahomet marched in triumph to Adrianople, where he received the homage of the army and of all the pachas.

The Turks admit neither Musa nor his brother Soleïman into the number of their emperors, because neither of them reigned over the whole empire lost by Bajazet, which was not re-united till it devolved to Mahomet, the youngest of his sons.

## MAHOMET I.

FIFTH EMPEROR OF THE TURKS.

1413—1421.

The accession of Mahomet to the throne was hailed with universal joy. This sultan restored to Manuel the city of Thessalonica, and all the fortresses on the shore of the Euxine Sea. He gave a favourable reception to the envoys of Wallachia, Bulgaria, and Moldavia, and accepted the tribute which they offered him. Mahomet was acknowledged in Asia as well as in Europe, after he had subdued and rendered tributary Caraman Oghly,

son of the prince of the same name whom Bajazet had put to death, and seized the dominions of the prince of Castamouny, his confederate. He reduced Sincis, pacha of Smyrna, and received the homage and tribute of several Greek princes, who had for a moment fancied themselves independent. The sultan was not so fortunate by sea. The republic of Venice, then very powerful, engrossed all the commerce of Europe, and its possessions extended from Capo d'Istria to Constantinople. Incensed at the piracy of the Turks, the Venetians sent their galleys into the Hellespont, where they destroyed the Turkish fleet, but durst not attempt a landing. About this time an upstart,

named Perciglia, began to preach with vehemence against the Mahometans, whom he denounced as blasphemers and infidels. All those whom he could not persuade he put to death. His proselytes having become very numerous, Mahomet sent his son Amurat, who was scarcely twelve years old, with sixty thousand men against this pretended apostle of God, who was taken and crucified. This sect occasioned the spilling of much blood, contrary to the wishes of Mahomet, who was more sparing of human life than any of his predecessors. Soon afterwards, another impostor, who exactly resembled Mustapha, Mahomet's elder brother, who fell at the battle of Ancyra

beside their father Bajazet, laid claim to the throne. He was acknowledged by some malecontents, at the head of whom was the same Sineis, on whom Mahomet had bestowed his favour, and even the government of Nicopolis, and who repaid his bounty by setting up this puppet, chosen and tutored by himself, in opposition to the rightful heir to the throne. He collected some troops, and had the temerity, with a weak and contemptible army, levied in haste, to wait for Mahomet under the walls of Thessalonica; but the janissaries and spahys quickly dispersed the rebels. Sineis and his pupil escaped the carnage, and sought an asylum with the Greek emperor, who refused to give

them up, and obtained the sultan's consent to their living in exile in an island of the Archipelago. The Wallachiaus, who had countenanced the spurious Mustapha, drew merited chastisement on themselves. Their country was ravaged in 1421, and the tribute paid by them was augmented. Scarcely was this expedition terminated, when Mahomet was attacked by a bloody flux, which in a short time put a period to his life, after a reign of eight years, at the age of forty-seven. Before he expired, he sent for his two vizirs and exhorted them to be faithful to his son Amurat, who was then in Asia. His two other children he placed under the guardianship of

the Greek emperor. Mahomet reigned with justice, and restored to the Ottoman empire the splendour which it had lost under Bajazet.



## AMURAT (MURAD) II.

SIXTH EMPEROR OF THE TURKS.

1421—1451.

Amurat ascended the throne at the age of eighteen ; but his father had previously habituated him to command, by committing to him the government of Amacyeh and the chastisement of rebels in Asia. Accordingly, from the very beginning of his reign he manifested great firmness. When Manuel sent to him to demand his two younger brothers, to whom Mahomet had appointed him guardian, Amurat replied,

that he could not entrust an infidel with the education of Ottoman princes, and that he should not comply with an arrangement which his father neither could nor ought to make. To revenge himself, Manuel again brought forward the pretended Mustapha, who, still accompanied by Sineis, quitted Lemnos and landed at Gallipoli, where he was received as the rightful prince. Amurat sent his vizir against the adventurer, who found means to win over the troops, and even persuaded the general to join his party, which gained strength as he approached Adrianople, which city he entered amid the acclamations of the people. This child of fortune began to think himself secure of her

favours, when the Greeks demanded certain places which he had agreed to give up to them as the price of their assistance; Mustapha refused them, on which Manuel, incensed at his perfidy espoused the cause of Amurat. Meanwhile Mustapha, encouraged by his success in Europe, crossed the strait and offered battle to Amurat, who, knowing Sineis to be an able general and a great traitor, thought it more prudent to seduce than to fight him. He was offered the government of Smyrna, which he accepted, and went over with the greatest part of the army to the camp of Amurat. Mustapha, deserted by his partisaus, and almost unattended, had some difficulty to pro-

cure a vessel to cross the strait. The sultan pursued him with some troops, whom he put on board Genoese vessels, which had come to these parts for the purpose of commerce. The soldiers who adhered to the impostor were immediately cut in pieces or dispersed ; he himself was taken and carried to Adrianople, where he was put to death by command of the sultan.

Amurat did not forget that it was Manuel who had raised up this rival against him : he augmented the number of his troops, ravaged Thessaly, Macedonia, and Thrace, and threatened Constantinople. The Greek emperor, with a view to divert the impending danger from his capital, excited fresh troubles

in the family of the sultan, who thought it right to sacrifice to his own safety the lives of his two brothers, whom he caused to be strangled, together with all the accomplices in their revolt. Amurat had one more traitor to punish ; this was Sineis, who, again guilty of perjury and rebellion, was obliged to flee. Being at length taken in the forests, where he lived like a robber, he was doomed to suffer the most ignominious death.

About this time Manuel died, bequeathing to John Paleologus, whom he had previously associated with himself in the government, the relics of the Greek empire and his hatred of the Mahometans. The new emperor nevertheless sued for peace to Amurat,

ceding to him all the towns which he had already taken, and even Thessalonica which had not yet surrendered; but that city claimed the protection of the Venitians, who sent thither a governor. The sultan proclaimed in his camp that he would give up to the troops all the slaves and the booty which should be found in the city, reserving for himself only the citadel and buildings. This declaration excited the ardour of the soldiers. Thessalonica was carried by assault in April 1429, and all the inhabitants reduced to slavery. After taking some towns in Etolia, Amurat made peace with the Venitians, but for twelve whole years he was engaged in wars with his vassals, stripping

them one after another of their possessions, and appointing successors on whom he imposed very heavy tributes. All these troubles were occasioned by the intrigues of females, who though always obscure at the Ottoman court, are frequently more powerful there than in any other. One of these deposed petty princes retired to the court of Ladislaus, king of Hungary and Poland, and placed under his protection the city of Belgrade. Amurat laid siege to it, but the effect of the artillery employed for the first time against the Turks in 1435, surprised and terrified them to such a degree that they abandoned the siege with disgrace. Hunniades, waywode of Transylvania, one of the

greatest generals of that age, harassed and beat the army of Amurat, who was obliged in 1444 to conclude a truce for ten years with Ladislaus.

Caraman Oghly, prince of Caramania, who had married Amurat's sister, was the most refractory of his vassals. From the extremity of Asia he raised against his brother-in-law a confederacy of European princes, who placed Ladislaus at their head. Pope Eugene IV. authorized the king of Hungary to break the treaty which he had concluded ; and the confederates equipped a fleet, which, however, could not prevent the sultan from penetrating into Europe. The Turks marched towards Varna, on the shore of the Black Sea, to meet the allies. The



army of the latter consisted of a motley mixture of men of all nations, without experience or discipline, and no match for the janissaries, who advanced in good order, bearing at the point of a lance the treaty which the Christians had violated. The battle, fought on the 10th of November, 1444, was extremely sanguinary. The king of Hungary, having had the imprudence to penetrate into the thickest of the fight, fell, pierced with many wounds, in the midst of the janissaries. His death filled the Christians with consternation, and their army was dispersed. Amurat did not follow up his victory : weary of the fatigues of government, he determined, after the battle, to resign the empire to

his son, Mahomet, then scarcely fifteen years of age. He caused him to be proclaimed emperor of the Turks, in the city of Adrianople, and retired to Magnesia, where he gave himself up entirely to repose and pleasure. It was not long before the internal tranquillity was disturbed by seditious persons, who took advantage of Mahomet's youth to commit all sorts of excesses. The ministers, in alarm, entreated Amurat to reascend the throne. This prince was received with transport, caused the factious to be punished, and the young emperor was sent to Magnesia, there to remain till years should teach him to command.

Success had hitherto pretty con-

stantly attended the sultan ; but in his latter years he had to contend with a formidable foe, whom he had cherished in his bosom. This was the famous Scanderbeg, of whom historians relate such prodigies. He was the son of Castriot, prince of Epire, who having submitted to the conqueror, with the other Greek princes, had sent his sons as hostages to the court of Amurat. George Castriot, the only one of these children who survived, became a favourite with the sultan, who brought him up in the Mahometan religion, and took him along with him to war, where his strength and courage caused the Turks to give him the name of *Scander*, or *Alexander*, and the title of *Beg*,

prinee. On the death of the prinee of Epire, Amurat appointed a pacha in his stead, regardless of the rights of Scanderbeg. The young soldier, stung by this injustice, vowed to be revenged : he stole away from the court, drew the reïs-effendy (seeretary of state) into his tent, forced him to sign and seal the deposition of the pacha of Epire, and an order for his own investiture with the sovereignty of that state ; after which he killed the officer and buried him on the spot, to conceal all traces of this action. He then set out immediately for Croya, the capital of Epire, obtained possession of it by means of the order which none suspected to be a forgery, released the Albanians from their alle-

giance to the sultan, raised troops and strengthened himself in a sovereignty wrested from his house by injustice, and recovered by perfidy. Favoured by the Venitians, this fugitive was already a formidable enemy, when the sultan set about reduceing him. With a small army, Scanderbeg made head against the Turks, who laid siege to Croya: he compelled them to raise the siege, killed great numbers of them, and harassed them in their retreat.

A glorious event cheered the sultan under this disaster. The Greek emperor, Constantine Dracozes, durst not ascend the throne without the approbation of Amurat, and sent an embassy to him to solieit his eonsent. This dis-

graceful procedure was the forerunner of the speedy fall of the empire. Amurat's last days were signalized by the total defeat of the Hungarians and the valiant Hunniades, who had been declared regent of the kingdom on the death of king Ladislaus. Amurat, on his return to Adrianople, married his son Mahomet to the daughter of Soleiman Beyg, despot of Albistan. The nuptials were scarcely over, when an acute disease carried him off in three days, on the 9th of February, 1451, after a reign of thirty years and six months, and a glorious life of forty-nine.

## MAHOMET II.

SEVENTH EMPEROR OF THE TURKS.

1451—1482.

Young Mahomet inherited the affection which the people had entertained for his father ; but he marked the first year of his reign by an act of barbarity. He put to death his brother, an infant at the breast, whom Amurat had had by the daughter of the despot of Sinope, and compelled the unhappy princess to contract a fresh marriage. Preparing in silence for the blows he meant to strike, he renewed the alliance with all the tributaries, and reduced Caraman-

Oghly, who had revolted. He found means to create a formidable artillery, built a castle on the strait of the Dardanelles, opposite to that which his grandfather had erected, and thereby made himself absolute master of that important passage, in spite of Constantine, the Greek emperor, who justly complained of this infringement of treaties. That prince, in his distress, implored the aid of Pope Nicholas V. but the people opposed the union of the two churches, required by the pontiff.

Mahomet meanwhile ravaged with his troops that part of the Morea still belonging to the Greeks. The Genoese, who beheld with concern the aggran-



dizement of the Ottoman power, sent to Constantinople five large ships with provisions of all kinds, ammunition, and five hundred picked troops. They entered the harbour in spite of a hundred Turkish vessels. This humiliation transported the ferocious Mahomet with rage, but did not abate the ardour with which he prepared for the siege of that capital: he had his artillery drawn at a great expense to the top of the hills that command the city, which he invested with three hundred thousand men. The city, well fortified by art and nature, contained at the utmost but eight thousand combatants, including even the citizens, who had joined the Venitians and Genoese that had hasten-

ed to the assistance of the few regular troops whom Constantine still kept in pay. Such was all that remained of the Roman empire, which for so many ages had governed the world.

Mahomet constructed fourteen batteries on the land side: they kept up a continual fire, and the besieged, directing all their means of defence to that side, resisted with some advantage. The sultan, baffled in this quarter, resolved to direct his efforts against another, and to attack the place on the sea-side. Being unable to penetrate into the port, which was closed with strong chains, he seized Galata, a suburb situated opposite to Constantinople, and caused a road to

be made, over which, by means of horses, oxen, men, and machinery, he drew sixty vessels which were launched and masted in the night, in that very port which the Greeks had neglected to guard, because they considered it inaccessible. Universal consternation prevailed next day in Constantinople, when the besieged, who conceived that the double wall which protected the land-side was the only object to which they had occasion to attend, beheld close to their feeble ramparts, barks and galleys, on which the Turks had already raised balistæ, battering-rams, and wooden towers, from which they kept up a brisk fire of musketry, and discharged a shower of darts at the besieged.

The Greeks fought with the courage of despair. The emperor, continually at the head of the troops, was seconded by a Genoese officer, named Justiniani, who possessed great skill in the defence of fortresses. The promptitude of his operations astonished the besiegers, whose machines and towers he set on fire, while at the same time he repaired the breaches made in the walls. A bold Venitian, named Cop, offered to burn the Turkish fleet ; a Genoese, who was to have co-operated in the plan, betrayed it, and occasioned its failure. Cop and his companions, who might perhaps have saved Constantinople, were taken by the Turks and slaughtered in sight of the besieged.

Meanwhile, the Greek emperor kept up a correspondence with Mahomet's camp. The Turkish ministers promised, for a handsome sum of money, to thwart the operations of the siege ; but the sultan, apprized that dissensions prevailed among the besieged, renewed his attacks with increased vigour, and breaches were opened in all quarters. The Greeks, who had already lost many men, were not sufficiently numerous to repair and to defend their walls. The ditches were half filled ; the people lost courage, and the fear of an approaching famine overwhelmed them with despair. The generous Constantine, commiserating the wretched state of the Greeks, descended to entreaties, and offered to

pay tribute; his proposals were rejected. He then resolved to defend the relie of the empire with honour to the last moment, or to fall with it. Mahomet, who was desirous of effacing even the slightest traces of the Greek domination, made arrangements for a general assault: he straitened the place more and more, promised the pillage to his soldiers, placed his worst troops in the foremost ranks, and sacrificed them by forcing them to fight in order to weary out the besieged. He reserved the janissaries to strike the last blow; and the Greeks, already much weakened, were unable to resist such formidable enemies, who penetrated in several places at once into the city.

The unfortunate Constantine was at the breach where he performed prodigies of valour ; but finding himself between two fires, he lost all hopes, and exclaimed : “ Will not some Christian have pity upon me, and take my life ? ” That he might not fall alive into the hands of the conquerors, he relinquished his gilt armour and rushed into the midst of the janissaries, who slew him without knowing who he was.

While the officers and troops were maintaining this unequal and bloody contest on the walls, the populace thronged to the church of St. Sophia, to await the miraculous effect of a pretended prophecy : they were addressing obstreperous prayers to God, when

shouts of victory announced to them death or captivity. Interest induced the janissaries to pursue the less barbarous course; they chained these disarmed multitudes and drove them along like flocks of cattle. The assault had commenced at night-fall; the city was pillaged after dark; the blazing torches and glistening arms struck terror into every recess. The sacking of this unfortunate city was nevertheless attended with perhaps less bloodshed, than any other recorded in history, as Mahomet gave up all the prisoners as slaves to his soldiers. The Turks committed all the profanations which the intoxication of victory could suggest to ferocious men, who imagined that they were



honouring their own religion by insulting that of the vanquished. Cardinal Isidore, the Pope's legate, was made prisoner; but having previously exchanged the marks of his dignity for the apparel which he found on a dead body, he was not recognized and contrived to escape captivity. The grand-duke or admiral, the chief officer of the empire, was less fortunate; being betrayed by the magnificence of his armour, he was taken and conducted to Mahomet, who at first treated him with some humanity, and enquired why the Greeks had persisted so long in defending the city. "Because," replied the grand-duke, "your chief officers themselves exhorted us to stand firm."

This answer confirmed the sultan's suspicions of his vizir. He ordered him to be instantly strangled, and the grand-duke, with his two children, shared the same fate.

Constantinople was taken by the Turks on the 29th of May, 1453, 1123 years after its foundation, and 1205 after that of Rome. Thus vanished the last shadow of the Roman empire, the seat of which Constantine had transferred to this city, erected on the ruins of the ancient Byzantium.

When Mahomet made his entry into Constantinople, not a Greek was to be seen. He alighted at the church of St. Sophia, which he that moment converted into a mosque, by causing the

prayers enjoined by the Mahometan ritual to be said in it. He then took possession of the imperial palace, and there indulged in the most depraved acts of licentiousness and cruelty. Amid atrocities which debased him below humanity, the sultan was solicitous to partake in some measure of divine honours. A dervise, a hired prophet, declared that Mahomet was an apostle of God, and adduced a pretended miracle to confirm the imposture.

In spite of the omnipotence attached to his apostleship, the sultan would have reigned in a deserted city, had he not been politic enough to recal the Greeks, by allowing them to retain some churches and the free exercise of

their religion. He then returned to Adrianople, and in a short time completed the conquest of the remaining possessions of the Greek emperor.

Seanderbeg appeared once more for a moment upon the stage; he was not afraid to declare war against the sultan, successfully opposed Mahomet's generals for several years, and died on the 14th of February, 1467, with the reputation of one of the greatest captains recorded in history, though his valour was not so injurious as it might have been to the Ottoman empire.

Pope Calixtus III. alarmed at the progress of the Turkish arms, excited the princes of Christendom to form a league, in which, notwithstanding the

reiterated exhortations of the pontiff, some of them, instructed by reason and experience, and cured of the mania for crusading, would not bear a part. But as the preparations for this new war were long protracted, Mahomet resolved to strike the first blow, and laid siege to Belgrade, defended by the valiant Huniades, but was obliged to raise it with disgrace. He revenged himself by completing the subjugation of the Morea, added the province of Athens to his other European possessions, reduced the little empire of Trebisond in Asia, and put to death David Commenius who had usurped that sovereignty.

The Knights of Rhodes, afterwards Knights of Malta, hovered over the

coasts of the Ottoman empire, and annoyed their commerce. Mahomet resolved to attack their island; but to facilitate his design, he determined to begin with the other islands of the Archipelago, from which the knights might derive succour. He made himself master of Lesbos by means of a traitor, whom he afterwards put to death, and committed unheard-of cruelties upon the inhabitants.

Caraman-Oghly died about this time. His children quarrelled respecting the division of the paternal inheritance, and solicited the mediation of the sultan, who, in order to restore harmony, immediately annexed Caramania to his dominions.

Mahomet next directed his efforts against the island of Negropont, which belonged to the Venitians. The fleet of the latter was of no benefit to them. The governor of Negropont defended himself with great valour; but famine obliged him to capitulate in 1470, and notwithstanding the plighted faith of the sultan, this brave man and his principal officers were laid between planks and sawed in two. His only daughter was dragged before the murderer of her father, and chose rather to die by his hand than to yield to his desires. This circumstance probably gave rise to the story of Irene, which is not mentioned by any contemporary historian. The barbarous Mahomet

having taken umbrage at the success obtained by his own son Mustapha, in Persia, where he had won several victories, punished him for the love borne him by the people and the army. He declared him a rebel, and caused him to be strangled.

The Knights of Rhodes meanwhile took advantage of all these delays to fortify themselves in their island. D'Aubusson, the grand master, a man of equal prudence and courage, on learning that the sultan had put an end to hostilities in Asia, and concluded peace with the republic of Venice, agreed himself to a truce of three months, during which the knights, summoned to the defence of the island, arrived from



all parts of Christendom. Mahomet, who began to be fond of ease, committed the conduct of the siege of Rhodes to the pacha Paleologus, a Greek renegado, of the family of the last emperors. The Turkish fleet, armed with a formidable artillery, arrived off Rhodes, and the siege immediately commenced. Both sides fought with obstinacy; but the fire of the besieged was so well directed and so destructive, that the Turks were dispirited. The pacha, despairing of conquest by force, employed emissaries to poison the grand-master, but the plot was discovered, and the miscreants were punished. Justice was also executed on a German engineer, a renegado, who had come over from the Turkish camp

into the city. This villain, who in full council sustained his infamous part, nevertheless by his conduct excited suspicions in the minds of the persons appointed to watch him, and the torture soon converted those suspicions into certainty. The Turks renewed their efforts, but were constantly repulsed by the knights, who performed prodigies of valour. Paleologus then thought fit to try the effect of negotiation. The brave D'Aubusson would not listen to any terms: at the head of his people he withstood a fresh assault, but was wounded, and the Turks forced their way into the city. This momentary success inflamed the knights, the soldiers, and even the citizens, with such

fury, that the Turks were driven back, not only from the city, but from the entrenchments of the whole island, and compelled to return to their ships, and put to sea on the 17th of August, 1480. Paleologus, who had lost all hope and spirit, conducted with shame the wreck of his fleet and army to Constantinople, entirely engrossed with the means of persuading his master that Rhodes was impregnable. Mahomet, on receiving the first intelligence of the raising of the siege, flew into so vehement a rage as made even those of his ministers who had nothing to do with that affair tremble. He declared that his general and the principal officers of his army should be strangled. Paleologus, however, was not

put to death; the sultan took his post from him, and banished him to Gallipoli. Dissembling his mortification, and resolved to wipe away the disgrace which his arms had incurred under Paleologus, he raised two numerous armies, intending with the one to conquer Persia, and to send the other into Europe under the conduct of his generals; but death overtook him amid these great plans, on the 2d of July, 1481, after a reign of thirty years, at the age of fifty-three.

This prince, one of the most perfidious and sanguinary that history holds forth to the execration of posterity, was born with great talents, which were eclipsed by his passions. By the Turks he is styled the greatest of their empe-

rors ; in their eyes the glory of his conquests atones for his vices. This prince, whose whole life may be said to have been but one campaign, conquered two empires, twelve kingdoms, and nearly three hundred towns.

## BAJAZET II.

EIGHTH EMPEROR OF THE TURKS.

1481—1512.

Bajazet, the eldest son of Mahomet, was appointed his successor. Instead of repairing to Constantinople to take possession of the throne which devolved to him, and though he had a rival in his brother Djem-djem, called by the Greek writers Zizim, this superstitious prince chose rather to go on pilgrimage to Meecca; and wrote to the dyvan, desiring that his son, who was yet an infant, might reign in his name during his absence. Zizim took advantage of this opportunity, and upon pretext that

Bajazet, though the eldest son, was the offspring of a slave, raised an army and made himself master of Prusa and of all Bithynia. Ahmed, or Acomat, the vizir, passed over into Asia with the flower of the janissaries and spahys, and marched against Zizim, whose army was put to flight. This ambitious prince then sought an asylum with the sultan of Egypt, who received him with the respect due to misfortune.

Bajazet, on his return from Mecca, found his throne secured by the defeat of his brother, who was not long before he again tried his fortune. Zizim returned to Asia, made common cause with one of the sons of Caraman-Oghly, whom Mahomet had stripped of his

possessions, was again beaten, and haughtily replied to the sultan, when he offered him a province in full sovereignty, and a considerable pension : “ I want an empire, and not money.” Soon afterwards, however, disheartened by his ill fortune, he resolved to accept his brother’s offer ; but Bajazet refused to the distressed princee what he had tendered to his armed rival. Destitute of all resources, Zizim solicited an asylum of the knights of Rhodes ; which the grand master of the order deemed it consistent with their honour and their interest not to refuse him. Don Alphonso de Suniga, grand-prior of Castile, who was commissioned to proceed with his squadron and take him on board,



brought him to Rhodes, where he was treated with the utmost respect; but he was not allowed to remain long there in quiet. The sultan proposed a highly advantageous treaty of peace to the order, on condition of their delivering up his brother. The knights who, in exercising an active and laudable vigilance in regard to the agents of the Porte, sent upon different pretexts, had probably already preserved him from being carried off or poisoned, were too generous to abandon him. They persuaded him to retire to France, where he should have knights to attend on him, and an opportunity for an interview with the king.

Acomat, the grand-vizir, being unable

to prevent the conclusion of a treaty which he considered as disgraceful to the Porte, was at no pains to conceal his indignation. The sultan, excited by one of the enemies of the vizir, forgot all the services which that officer had rendered him. At the conclusion of a grand entertainment, he ordered valuable castans to be presented to all the other guests, and one of black silk to be laid before Acomat; who readily comprehended the meaning of this fatal present. He would have been instantly put to death, but for the qyzlar-agma, a secret friend of the vizir, who advised his master to defer his death till the sentiments of the janissaries respecting him could be ascertained. Those

troops, who adored their general, mutinied: it was found necessary to bring forth the vizir, who appeared at the gate of the seraglio bare-headed and bare-legged, having on no other garment than a waistcoat, like a person going to execution. The janissaries, enraged at this sight, placed on his head a turban snatched from one of the principal officers of the Porte, furnished him with a caftan, and carried him in triumph to his palace. Acomat was generous enough to appease the sedition. Bajazet, instead of feeling grateful on this account, dissembled his intentions, and, with a view to separate his minister from the troops who were so strongly attached to him, he set out for Adriano-

ple with Acomat, whom he caused to be privately strangled, and then returned to Constantinople, where the janissaries were not to be appeased but by submissions and promises. It was requisite to find employment for this formidable body: the sultan therefore sent it to Egypt against the Mamelukes, who recruited their army with foreigners only, or slaves like themselves. Their chiefs had at first assisted the sultan to subdue Egypt, and afterwards taken the principal power into their own hands. The Turks, after being twice defeated by them, made peace. They next tried their strength with the Croats, against whom they were more successful; and routed the army of the king of Hungary,

who had come to the assistance of his allies

Let us now return to Zizim, who was awaiting in France the effect of his solicitations to the king. Pope Innocent VIII. suffered himself to be persuaded, that if Zizim was in his hands, he should be able to unite all the powers of Europe against the Turks ; he therefore demanded him of Charles VIII. The unfortunate Zizim, after travelling from the east to Europe, and from Rhodes to the extremity of Auvergne, was delivered to the emissaries of the Pope, who conducted him to Rome, where he was received as a sovereign, and had apartments assigned him in the Vatican. But some time afterwards, on the death

of Innocent VIII. Zizim, contrary to the law of nations, in spite of the oath sworn to him and to the king of France, was confined in the castle of St. Angelo, by command of the infamous Borgia, who had been elevated to the chair of St. Peter, which he dishonoured by his vices and cruelty. The new Pope dismissed the faithful Knights of Malta, who composed Zizim's guard, acquainted Bajazet with what he done, and agreed to take forty thousand ducats a year for the detention of his brother. Charles VIII. king of France, a young, powerful, and ambitious monarch, warmly interested himself for the preservation of Zizim. Aspiring to the title of emperor, grantee of all the rights of Andrew

Paleologus, nephew of Constantine, the last Greek sovereign of Constantinople, and legatee of the kingdom of Naples by the will of Charles IV. he resolved, in the prosecution of his claims, to carry the war first into Italy, and entered that country with an army of thirty thousand men. The Pope, trembling for his fate, applied for succour to Bajazet, assuring him that it was the intention of the king of France to take from him Zizim, for whom, moreover the sultan of Egypt had offered a considerable sum. The Turk tendered a still higher price for the murder of his brother ; but the Pope, reluctant to lose the annual stipend paid for the detention of

Zizim, deferred the execution of this infamous treaty. Meanwhile the king of France had reached Rome, without having occasion to draw his sword. The cowardly Borgia shut himself up in the castle of St. Angelo, employed the immense treasures which he had amassed in corrupting the king's ministers, and succeeded in opening a negotiation and concluding a treaty, which stipulated, among many other articles of equal importance, that Zizim should be placed in the hands of the king; but the wretch, before he delivered up the Ottoman prince, caused him to be poisoned, in 1495. In violating his engagement with the king of France, he fulfilled that



which he had made with the sultan, who probably paid the price agreed upon for the blood of his brother.

Relieved from the anxiety occasioned by the existence of Zizim, Bajazet turned his arms against the Venitians, defeated them at sea, took the town of Lepanto, and those of Modon and Coron, in the Morea, laid waste the Friule and reduced Durazzo. While Persia was convulsed by a religious revolution, the shocks of which caused that country to assume a new face, Bajazet resided at Constantinople in perfect repose, if that term may be applied to an effeminate and voluptuous life, the excesses of which had brought upon him many disorders. Tormented by painful in-

firmities, he resolved to abdicate the empire in favour of his eldest son, Achmet; but the soldiers preferred to Achmet his youngest brother, named Selym. Emboldened by the public favour, the latter raised an army, marched against his father, and was at first beaten; but the janissaries urged him to fresh efforts, promising to join his standard. Selym arrived before Constantinople at the head of the European troops, and Bajazet beheld his son, the people, and the army at once arrayed against him. He now thought of nothing but relinquishing a sceptre of which his indolence had long been weary; and set out for the purpose of retiring to Adrianople.

Selym accompanied him with feigned respect to the place agreed upon for their separation. There, throwing himself at the feet of his father, he begged his blessing; but no sooner had he left him, than on some trivial pretext, he ordered him to be poisoned. The execution of this atrocious command, entrusted to a Jewish physician, was neither delayed nor censured.

This prince died in 1512, at the age of sixty-two years, after a reign of thirty-two. Timid, cruel, superstitious, and addicted to wine, he was nevertheless, according to the Turkish historians, a patron of learning and the sciences. He built several mosques and repaired the walls of Constanti-

nople, which were half overthrown by an earthquake, that lasted ten days, and buried thirteen hundred persons under the ruins of houses and other edifices.

## SELYM I.

NINTH EMPEROR OF THE TURKS.

1512—1520.

From the moment of his accession to the throne, Selym deserved by his sentiments, and still more by his actions, the surname of *Yavuz*, the ferocious. Determined to rid himself of all those who gave him umbrage, he decreed the death of his two brothers. Achmet, the elder, notwithstanding his love of peace, resolved to sell his life and his rights at a dear rate; while his brother, Korat, who was less courageous, wandered from cavern to cavern, in order

to conceal himself. The latter was betrayed, and Selym caused him to be strangled before he marched against Achmet, who, having only fifteen thousand men to oppose one hundred and fifty thousand, was vanquished and strangled on the field of battle. Achmet left two sons, both very young, one of whom had fled to Persia and the other to Egypt. They excited apprehensions in Selym, who availed himself of this pretext to march against two powerful neighbours. The Turks advanced to the banks of the Euphrates, the inhabitants retiring, laying waste all the country behind them, and poisoning the wells. The sultan's ministers advised him to fall back; contrary to their

counsel, he entered the deserts of Persia, and his troops, who were exhausted with hunger and fatigue, were on the point of revolting, when they learned that the Persian army was approaching. This intelligence revived the drooping spirits of the Turks. The battle, fought in the plain of Tchalderoun, on the 22d of August, 1514, was extremely bloody and long undecided; Selym, however, proved victorious, and pushed on to Tauryz, which he pillaged. Famine soon began again to be felt, and as Selym still persisted in advancing, a mutiny took place among his troops, who compelled him to turn back. He traversed Armenia, without committing on this occasion any act of hostility;

but the following spring he laid it waste, put the king to death, and invested a Persian prince, who had placed himself under his protection, with the sovereignty. Having signified his intention of again invading Persia, the janissaries and spalys refused to follow him. The sultan, compelled to return to Constantinople, left the janissaries in Asia to punish them for their disobedience, and did not pardon them till they had delivered up the officers who had set the example of insubordination.

Selym could not rest long. Egypt presented a spacious field to his ambition. Sultan Gaury had, like the Persian monarch, afforded an asylum



to one of Achmet's sons, and though both those princes were dead, yet revenge might be attended with advantage and glory. Selym sent over troops to Asia, complaining of a treaty which had just been concluded between Persia and Egypt. Gaury, at the head of the Mamelukes, excellent cavalry, though not very numerous, marched into the plains of Syria to meet him. Being betrayed by two of his lieutenants, who went over with the corps under their command to the enemy, he fought with desperation, and during the engagement dropped down dead with rage and excessive exertion. The Turkish cannon completed the rout of the Mamelukes, who escaped death

only by a precipitate flight. In consequence of this action Aleppo opened its gates. Selym, contrary to his usual practice, treated the inhabitants with the greatest lenity, and by this act of clemency, became master of several other towns of Syria, which also opened their gates to him. He defeated the Mamelukes a second time near Ghazah, visited Jerusalem, a city equally venerated by Turks and Christians, then penetrated into Egypt, and at the gates of Cairo met Gaury's successor at the head of a numerous army, which could not check his progress. He entered the city without resistance ; but no sooner were the Turks in the streets of that capital, than the Mamelukes

furiously attacked them, and the inhabitants showered down upon them from their terraces whatever was calculated to annoy them. In this manner the conflict was kept up in the streets for three days and three nights : at length Selym ordered the four corners of the city to be set on fire, and the Mamelukes were obliged to retire from a place they could no longer defend. Selym, having thus become master of this unfortunate city, summoned the hostile chief to surrender, and on his refusal sent troops to dislodge him from his retreat. The last contest was as obstinate as the others ; almost all the Mamelukes were killed ; and their chief, who had fled, was taken, brought

before Selym and hanged in the midst of his capital.

Alexandria and all the rest of Egypt submitted to the sultan, who, after putting an end to the dominion of the Mamelukes, appointed two pachas to govern Egypt and Syria in his name, and returned to Constantinople.

The finances being exhausted by these two long wars, the sultan found means to fill his coffers by cutting off the heads of the wealthiest individuals and the great officers of the empire. The destroyer was at length arrested in the course of his cruelties, when preparing to march once more against Persia. An acute disorder seized him in a village near Adrianople, the very

place where his father had been murdered by his command, and he died a few days afterwards on the 22nd of September, 1520, reproaching himself, it is said, for the blood which he had shed in such abundance. He was fifty-four years of age, and had reigned eight.

## SOLEIMAN I.

TENTH EMPEROR OF THE TURKS.

1520—1566.

The news of Selym's death excited in the empire disturbances not unusual at the beginning of a new reign. Soleïman, Selym's son, made it his first care to quell the insurrection of the pacha of Syria. Having left troops in Asia, and sent a squadron of observation into the Archipelago, he turned his attention toward Hungary, blockaded Belgrade, and made himself master of that city, which was the key of the country, meditating a still more important conquest for the following year.

The election of Villiers de l'Isle-Adam to the honourable post of grand-master of Rhodes gave rise to intrigues. One of the candidates, enraged at his failure, resolved, says an historian, to deliver the island to Soleïman, who soon found a pretext for violating treaties, and the knights prepared to sustain a new siege. A Turkish fleet of four hundred sail, having on board fifty thousand troops, arrived in a roadstead six miles from Rhodes. The city was immediately invested, but as the siege was prolonged, Soleïman, determined to go himself and hasten it by his presence. The aspect of affairs was actually changed on his arrival. He brought with him an en-

gineer, a Greek renegado, who formed mines under the bastions, and gave rise, it is said, to the invention of counter-mines. The artillery of the knights was superior to that of the Turks. Unfortunately the stock of gunpowder began to fail in Rhodes, and the defence of the place languished in consequence. Traitors within the fortress fired arrows to which were fastened billets informing the Turks that the knights were reduced to the last extremity. Damaral, the high-chancellor, who was a competitor with de l'Isle-Adam for the post of grand-master, and who is accused of having invited the Ottomans to Rhodes, was suspected of treason. He was tried



and beheaded, protesting his innocence, and declaring that his judges were mistaken.

The knights expected succour from the Christian princes; but Charles V. and Francis I. had business upon their hands of much greater importance to themselves than the siege of Rhodes, and the other Christian sovereigns, not excepting the Pope, were implicated in the quarrel of those two illustrious rivals, and left that island to the care of Providence and the valour of the knights.

Meanwhile numerous breaches were opened, and the combatants fought on the ruins of the walls. Bravery itself became useless, and could not long

retard the fall of the city. The sultan proposed an honourable capitulation, which was rejected by the grand-master, in spite of the entreaties of the inhabitants. At length, the Greek and Latin archbishops implored him, in the name of religion and humanity, to accept the capitulation; and the engineers, having attested that the place was no longer tenable, de l'Isle-Adam allowed the white flag to be hoisted. The Turks answered this signal by another flag, and the firing ceased on both sides. The negotiation commenced, and it was not without difficulty that a capitulation was concluded and signed on the 22d of December, 1522. Soleïman made his entry into the city on Christmas-day;

and the knights, after an equally sanguinary and memorable siege of six months, prepared to quit that sovereignty which they had possessed for two hundred and twenty years, with such glory and advantage to the commerce of all the nations of Christendom.

Soleïman was endowed with an elevated soul. The resistance of the knights, though it inflamed his anger, excited his admiration. He treated the grand-master with kindness, praised his valour, and even endeavoured to engage him in his service; but de l'Isle-Adam replied, that he should be unworthy of the sultan's favours if he were capable of accepting them. The excesses which

are the usual consequences of victory, were repressed. Soleïman, to ensure the tranquillity of Rhodes, determined to visit the city in person; and, on entering the palæe of the grand-master, observed:—"It is not without pain that I am obliged to turn this Christian, at his age, out of his house."

After making sure of the departure of the knights, Soleïman returned to Constantinople, to attend to the cares of government; and made ordinances regulating as well the administration of justice as that of the finances. The collection of these judicious ordinances, known by the title of the *Canons of Soleïman*, still has high authority in the dyvan and among

the ulemas. This monarch committed the custody of the seraglio to the bostandjys, or gardeners, with whom he formed a military corps. This institution caused an insurrection among the janissaries; and the emperor was convinced that, for the sake of his peace as well as his glory, it was necessary to find employment for this restless soldiery. Hungary offered a wide field for his ambition, since Belgrade was in his power. Louis II. king of that country, only twenty-two years of age, had neither experience nor resources sufficient to defend his dominions. Soléïman had no difficulty to reduce Peterwaradin, Saliuk, and Ozek. On the 29th of August, 1526, he engaged

and defeated the Hungarians near Mohars. This victory opened to him the gates of Buda on the 10th of September, 1526. He plundered that city as well as the rest of Hungary; and on the approach of winter led back his soldiers to Adrianople, loaded with booty.

Hostilities were soon renewed in Hungary. After the death of Louis II. who fell at the battle of Mohars, the country was distracted by factions. The one chose John Zapoli, waywode of Transylvania, the other elected the archduke Ferdinand of Austria for king. The latter, at the head of a powerful army, came up with his competitor in the plains of Tokay, and put him to

flight. King John, dethroned almost as soon as elected, sought refuge in Poland with king Sigismund, his brother-in-law ; but being unable to obtain any succour from him, he threw himself into the arms of Soleïman. The sultan in hopes of rendering the crown of Hungary tributary to his own, declared in favour of Zapoli, whom he received with honour in his camp near Belgrade. The Ottoman army immediately entered Hungary, retook several places in which it had left no garrison, and advanced towards Vienna, the capital and barrier of the Austrian dominions. Ferdinand had time to throw into it twenty thousand men, and to supply it with provisions. The attack and defence of

that city were equally creditable to the contending parties. All that valour or prudence could attempt or parry was practised for a month. Solcīman lost forty thousand men and the besieged upwards of ten thousand. At length the Turks began to want provisions, and the season becoming more and more unfavourable, Soleīman was necessitated, on the 14th of October, 1529, to raise the siege which had cost him eighty thousand men ; and after having himself crowned king John, with whom he left some troops in Hungary, he returned to his capital, where he received Bogdan, prince of Moldavia, who came for the purpose of making



himself his tributary, and placing his dominions under his protection.

The two kings of Hungary afterwards entered into a compromise and divided the country between them, while Soleiman made preparations for a war with Persia. Shah Thabmas, sovereign of that country, sensible that the deserts which surround it are its strongest fortifications, spontaneously abandoned Tauryz, leaving the Turks to penetrate into a country where they must be in want of every thing and become weaker from day to day. Then relinquishing the defensive, this prince at the head of the gizil-bach, the flower of his troops, marched by a by-way upon Tauryz,

retook that city, and routed the Turks in their retreat.

While Solcīman was in vain seeking conquests in Asia, kingdoms were won and lost in his name in Africa. Khair-ed-dyn, who acquired celebrity by the name of Barbarossa, son of a potter, had, with one of his brothers, relinquished in his youth his father's profession for that of a pirate. They possessed talents and courage. After cruising along the coasts of Spain and Italy, they took Algiers, which was then but a receptacle for banditti like themselves. Barbarossa's elder brother became sovereign of these pirates. Some time afterwards he died without issue and Barbarossa succeeded him. The enter-

prizing character of this adventurer attracted the notice of the sultan, who attached him to his interest, and appointed him the sole pacha of the sea or capitan-pacha. Barbarossa manned the Turkish fleet, ravaged the coasts of Italy, took several towns in Calabria, struck terror into Naples, and even into Rome, and then suddenly bearing away for Africa, made himself master of Tunis.

Charles V. jealous of the Ottoman power, and desirous of putting a stop to the piracies which desolated the southern coasts of Europe, formed an alliance with several other Christian princes, and in 1535, sailed himself with a numerous fleet for Africa. He re-

duced the fort of Goletta, situated a few miles from Tunis, and advanced to meet the army of Barbarossa. The latter less fortunate by land than by sea, was defeated by the emperor, who entered Tunis, the gates of which were opened to him by the Christian slaves who were confined there. Anxious to destroy the last remaining haunt of the pirates, he laid siege to Algiers ; but his bravest soldiers fell victims to the climate ; and after losing one hundred and forty of his ships in a tremendous storm, on the coast of Barbary, Charles was obliged to re-embark the relics of his army in the vessels that were left.

About this time Soleïman turned his whole naval force against the republic

of Venice. Barbarossa ravaged the island of Corfu and reduced in the Archipelago the islands of Scyros, Patmos, and Stampalia, Paros and some others belonging to the Venitians, and forced the republic to sue for peace.

John, king of Hungary, was by this time dead, leaving a son, a year old, under the guardianship of his mother, Isabella. The crown of Hungary could not fail to tempt the Austrians who advanced to Buda for the purpose of seizing it. They were defeated by the pacha of Belgrade, and Soleïman made himself master, almost without striking a blow, of the city which was the object of contention. He at first took the infant prince under his protection, and

afterwards reduced him to the quality of waywode of Transylvania; and queen Isabella, yielding to her ill fortune, retired with her son into that province. Ferdinand beheld with keen mortification the fairest part of Hungary fall a prey to the Turks; and deriving no benefit from the overtures which he made to Soleïman he sent into that country an army which there wasted its strength while the Ottomans husbanded theirs.

The Turkish emperor received at Constantinople an embassy from Francis I. of France, who solicited his assistance against Charles V. proposed an alliance offensive and defensive, offered to unite his forces with those of the Porte, and to give Barbarossa free admittance into

the French ports, whenever he should come thither with the Ottoman fleet. Proposals were made to the Venitians to enter into this confederaey, for the purpose of humbling the house of Austria : but that republic deemed it more prudent to remain neutral than to involve itself in a new war by which it could have nothing to gain.

In 1543, a Turkish fleet commanded by Barbarossa, appeared off the coast of Messina, took Reggio, passed Ostia and struck terror into Rome, which cursed a Christian princee for contracting an alliance with Musulmans. This fleet cruized along the coasts of Tuscany and Genoa without committing any depredations, and on reaching Marseilles, joined the

French fleet and laid siege to Nice, which belonged to the duke of Savoy an ally of Charles V. This town, after an honourable resistance, surrendered to the French to avoid the horrors of pillage. The Ottomans, offended at this capitulation, paid no regard to it, rushed into the town, which they plundered; then returned on board their ships and sailed for Constantinople.

Soleïman, the conqueror, soon had occasion to bedew his laurels with his tears. He lost the best beloved of his sons, one of the children borne him by Rochema, his favourite sultana, whom Christian authors call Roxalana. On this occasion he founded a mosque, schools, and a hospital, and liberated a great



number of slaves of both sexes. About the same time he sustained a loss of much greater importance to the safety of his dominions and the glory of his reign. Barbarossa died in 1547, after filling the Mediterranean with the terror of his name. Incapable of attending to business the sultan concluded a truce with Charles V. and Ferdinand ; and for several years he seemed to be disgusted with war and conquests. Roxclana turned this interval to good account : to ingratiate herself still more with Soleiman, she built a mosque, and dexterously availed herself of this occasion to obtain her liberty. From that moment she thought herself authorized to refuse her society to her lover, who, distressed

by this feigned resistance, chose rather to marry his scrupulous mistress than to renounce the possession of her. Mustapha, the emperor's eldest son, was aware what he had to fear from this ambitious female, who contrary to all laws and usages had contrived to raise herself to the rank of empress, and would no doubt strive to transfer the sceptre to her children to the prejudice of the rightful heir.

Ferdinand king of the Romans had induced queen Isabella, as much by the fear of his arms as by his dexterity in negociation, to cede to him Transylvania together with the crown of St. Stephen, so highly venerated by the people. Soliman immediately sent troops to

Hungary, and would have subdued the whole country, had not the extreme cruelty of his soldiers incensed the minds and roused the courage of the inhabitants.

Dragut, the corsair, a pupil of Barbarossa's, succeeded him in the confidence of the sultan and the command of his fleet. He ravaged the coasts of Italy, Sicily, and Spain, and the siege of Tripoli was resolved on. It was agreed that, by the way, Dragut should attempt to make himself master of the island of Malta, where the same knights of St. John of Jerusalem, who so bravely defended Rhodes, had founded a new state. This island would probably have fallen into the hands of the Turks, but

for the stratagem of a knight, who, by means of a false dispatch, which care was taken that they should intercept, announcing the approach of powerful succours, induced them to raise the siege and to pursue their course without delay for Tripoli. The knights of St. John, in concert with the troops of the emperor Charles V. defended the place with such courage and success, that the Turks were repulsed in all their assaults, and at length compelled to abandon the enterprize.

Soleiman was too much engaged with the internal affairs of the seraglio to think of fresh conquests. He had four sons : Mustapha, the eldest, who possessed the affection of the people and

the troops, was governor of Amacyeh. His three other sons, Selym, Bajazet, and Djehanguyr, were the children of Roxelana, who could not forgive the latter his attachment to Mustapha. Rustam, the vizir, a creature of Roxelana's, soured the mind of the sultan, and excited his jealousy, by his pompous panegyrics on Mustapha. She even led Soleïman to believe, that his son was in league with the king of Persia, that he was to marry the daughter of that monarch, and designed to declare himself independent. To prevent the success of the pretended conspiracy, Soleïman dispatched his vizir with an army to Syria. Rustam endeavoured but in vain to draw Muş-

taplia to his camp. Soleïman repaired in person to Asia, and commanded his son to come and clear himself from the suspicions which were entertained of his designs. The young princee, though he had avoided Rustam's snares, would not disobey his father, and appeared before him. Djehanguyr, alarmed in the highest degree for his brother, vainly attempted to skreen him from the sultan's cruelty ; and finding that it was not in his power to preserve him, he resolved at least to share his fate. They were parted ; and Mustapha, being disarmed, was strangled at the feet of his father. Djehanguyr entered, and, at the sight of the corpse of a brother whom he so dearly loved, he drew his

poniard, and addressing the sultan :  
“ Monster,” cried he, “ neither you  
nor my guilty mother deserve such  
children as we”—he stabbed himself  
to the heart, fell and expired on the  
body of Mustapha. This fatal catastrophe filled the army with horror, and  
Rustam was obliged to withdraw himself by flight from the public indignation.  
Mustapha had a son who was likewise  
sacrificed by Roxelana. It was not till  
after the death of this fury, that Soleï-  
man discovered Mustapha’s innocence  
and the perfidious character of Bajazet.  
The latter at length threw aside the  
mask, levied an army and marched  
against his brother Selym, who was  
commander in chief of the sultan’s

troops. The rebel princee was defeated and fled to Prusa, where he was overtaken by the condemnation pronounced by Soleïman and put to death with all his children.

The sultan then resumed his plans of conquest against the Christians. The Knights of Malta, in revenge for the loss of Tripoli, carried off great numbers of slaves from the Turkish coast, and annoyed its commerce. Soleïman resolved to besiege Malta. The knights on their side solicited and received succours from the Christian princees, and a barren rock became, in some measure, the object of an extraordinary conflict between the east and the west. The honour of it was destined to remain with the Chris-



rian name, and this rock was in fact the limit against which the triumphal car of the Turks was dashed in pieces for ever. A numerous fleet, commanded by Dragut and carrying forty thousand men, surrounded the island, attempted a landing, and after a vigorous resistance took the fort of St. Elmo, which opened to him the entrance to the port; but the town itself withstood all attacks, and a fleet from Sicily landed seven thousand men sent to the assistance of the knights. The Turks were repulsed, driven from fort St. Elmo, and obliged to raise the siege on the 11th of September, 1565, after losing two-thirds of their number.

Misfortune continued to attend Solciman's arms. Several of his expeditions

failed. At length, conducting in person the siege of Sigeth, a small town in Hungary, the resistance which he met with, and which he was far from expecting, occasioned a violent paroxysm of rage, that terminated in apoplexy, of which he died in a few moments, on the 30th of August, 1566, at the age of seventy-six years and after a reign of forty-six. The grand vizir concealed this event and dispatched a courier to Iconium to give Selym notice to come over and take possession of the throne.

The reign of Soleïman, who is called the Turkish Alexander, is considered by them as the most glorious of the Ottoman dynasty. This prince, though very warlike, occasionally manifested

weakness and a thirst of blood. He had nevertheless within him the seed of virtues which would have sprung up had he governed any other than slaves. He loved glory, order and even justice, and he had need of nothing to be a great monarch but to reign over another nation.

## SELYM II.

*Surnamed MEST, the Drunkard,*

ELEVENTH EMPEROR OF THE TURKS.

1566—1575.

Of all Selym's children, Soleïman alone survived. He hastened to Constantinople and thence to the camp at Sigeth, where he proclaimed at the same time the death of his father and his own accession to the throne; but his inauguration did not take place till the month of January 1568. As the new sultan had not bestowed the usual largesses on the janissaries, and had placed a different class of troops about

his person, the former mutinied against him, and claimed the payment of what they termed a debt. After he had been weak enough to comply with the demands of this formidable body, he became sensible that war alone could rid him of it. He might have directed his arms against Spain, in favour of fifty thousand Mahometan families, the remains of those conquerors who under Walyd I. made themselves masters of that country in the year 711. To escape the faggots of the Inquisition, which was not content with the external appearances of Christianity, this relie of a great nation, destroyed by the sword of the Christians, had entrenched itself on the most rugged mountain in

the kingdom of Grenada, and thence implored the assistance of the sultan. He, however, chose rather to declare war against the republic of Venice, contrary to the advice of his vizir, and in spite of a treaty which the Venitians had faithfully observed. The Turkish fleet sailed for the island of Cyprus. The troops landed without any opposition from the inhabitants, weary of the Venitian yoke. Two towns only, Nicosia and Famagosta, were in a situation to sustain a siege. Dandolo, the governor of the latter, solicited the aid of the combined fleet of Venice, the Pope, and Spain; but it arrived too late: Nicosia had already been pillaged by the Ottomans, who sent off part of the ships

laden with booty, while the enemy's fleet, distracted by dissensions, never stirred to pursue them. On board one of these vessels were several young female slaves of high birth and extraordinary beauty, who were destined for the harem of the sultan. One of them proposed to her companions to prevent their dishonour by setting fire to the powder magazine; the plan succeeded, and they blew themselves up with the ship and the whole crew.

The fleet of the allies, having failed in its object, dispersed. The Turks closely pressed Famagosta, which, notwithstanding the most obstinate resistance, fell into their hands on the 15th of August, 1571. The rest of the

island shared the same fate as the town, and the conquerors committed the most atrocious cruelties.

The confederates, who had left the foe abundant time to reduce the island of Cyprus, having united their force a second time, at length sent two hundred and seventy galleys to meet the Turkish fleet, which consisted of three hundred sail, and had entered the gulf of Lepanto. An engagement, in so confined a space, could not be otherwise than terrible. The Christians, much more expert in manœuvring than their antagonists, broke the enemy's line, and their skill contributed, not less than their courage, to decide the victory. Don John of Austria, who at the age



age of twenty-four commanded the allied fleet, singled out and took the galley which had on board the capitan pacha. He cut off his head, and placed it on the top of the mainmast of his vessel. Most of the Christian galleys gained a similar advantage ; and though the Turkish fleet made a long and obstinate resistance, yet one hundred and sixty-one galleys and sixty other vessels were taken or sunk. Thirty two thousand Ottomans lost their lives and three thousand five hundred their liberty.

Mortified at his defeat, Selym, in a paroxysm of rage, issued orders for putting to death all the Christians residing in Constantinople. Mehemet, his

vizir, deferred the execution of this rash command, which was revoked the following day. This prudent minister was content with sending for the bailo, or envoy, of Venice, whom he detained prisoner, and thus addressing him: "In taking Cyprus from the republic, we cut off one of its arms; it has destroyed our men and ships, which is no more than if it had cut off our beards, which grow out again longer and thicker than before." The sultan, agreeably to the advice of his minister, retired to Adrianople, as the victorious fleet might without encountering any material obstacles have penetrated to the capital; but disharmony ensuing

among the commanders, the combined navy dispersed.

The Porte knew better how to retrieve its disasters than the Franks to follow up their advantages. The treasures of the mosques were opened, and in a short time the Ottomans had a new fleet to oppose to that of their adversaries. They met off Cerigo, without coming to an engagement, and peace was concluded between the sultan and the Venitians.

The other events of Selym's reign, with the exception of the capture of Tunis by Sinan Pacha, are of little importance. The emperor, after reigning eight years, or rather living that time under the tutelage of his vizir, Mehe-

met, was carried off by an acute disease, induced by intemperance and debauchery, on the 23d of December, 1564, at the age of fifty-two years. His vizir kept secret his death as he had done that of Soleïman, to allow time for the arrival of Selym's son, Amurat, from Amaeyeh.

## AMURAT III.

TWELFTH EMPEROR OF THE TURKS.

1575—1595.

Amurat, aged thirty-one years, impatient to mount the throne, hastily crossed the Dardanelles, though the sea was tempestuous. This was the only danger to which he would ever expose himself during his whole reign. On reaching the gates of his capital at midnight, he made himself known and sent for the grand-vizir. The latter dispatched a messenger to the sultana-valy-deh, who went to meet her son, threw herself at his feet, and prayed for the

prosperity of his reign. The following day, the death of Selym and Amurat's accession were made public. This day was stained by an atrocity which the Turks style an act of policy, and which the head of their religion was not ashamed to authorise. Amurat caused his five young brothers to be put to death in the presence of their mothers, as well as two khassehkys, or concubines, whom his father had left pregnant. The mother of one of the young princes stabbed herself in despair, in the presence of the sultan. Amurat wholly incapable of application to business, contributed as much as his father to render the power of the vizirs absolute, though he frequently changed those officers.

Walking about one day in disguise, after the example of some of his predecessors, he heard in the market-place a cook complaining bitterly of the mismanagement of the kiaya, or vizir's lieutenant, in regard to the supply of the city with provisions. Finding that the accuser was a very sensible man, he sent for him to the seraglio, removed the kiaya, and gave an appointment about his person to this cook, whose name was Ferhad, and who in the sequel was created vizir and entrusted with the government of the empire.

After ensuring his own tranquillity in Europe, by blowing up the flames of discord among his neighbours, Amurat resolved upon a new war with Persia,

in spite of the ill success which had attended former sultans. He was induced to adopt this measure, contrary to the advice of all his ministers, by the prediction of an iman. One hundred and fifty thousand men, whom he sent against the Persians, were defeated at the outset. The Turkish army then crossed the Kbanak or Carah-Sou, and overran the province of Chyrran, but during the winter, the Persians, falling upon their foes while dispersed, recovered that province; and the Turkish general received orders to return to Constantinople, where he was stripped of all his employments.

Notwithstanding their union with the khan of the Crimea, the Turks were



not more successful in the ensuing campaign. The khan was even taken prisoner, and conducted to the court of the sofî, who, to gain him for an ally, proposed to give him his daughter in marriage. The treacherous prisoner, abusing the liberty allowed him, violated hospitality by seducing one of the wives of the sofî, who washed away the affront with the blood of the guilty pair.

Amurat strove to stifle in debauchery the thoughts of the disasters which befel his arms in Persia. This war, in which a third attempt proved as fruitless as the preeeding, together with the continual ehange of vizirs, exhausted the public exehequer, and rendered it ne-

cessary to increase the taxes ; while the frequent insurrections of the people and the janissaries kept the sultan a prisoner in his own palace. To recruit his finances, Amurat, by the advice of Ferhad, who from a low condition had successively risen to the most important posts in the empire, and was then vizir, augmented the imposts of the remote provinces, and extorted considerable sums from the Christians and Jews, upon the specious pretext of favouring their trade. He thought fit also to demand presents of Rudolph, emperor of Germany, who answered him by sending to the frontiers an army, which took Sigeth. This movement

induced the sultan to conclude peace with Persia, which ceded Tauryz to the Ottomans.

It was high time to oppose the progress of the Christians. The archduke Matthias, general of the Hungarians, had taken, almost without resistance, the towns of Silek and Novigrade, in the month of March, and laid siege to Grom. The pacha who commanded in that place was killed in a sally. The garrison still held out, and the Turks arrived in time for its relief: they forced the enemy to an engagement on an unfavourable ground and with inferior numbers. The archduke was vanquished, and forced to flee into Croatia, where he rallied the wreck of his army,

while the victorious Turks laid siege to Raab, or Javarin, one of the strongest fortresses of Lower Hungary. A large sum of money induced the perfidious governor to deliver up the place to them, on the 17th of September, 1594. The traitor afterwards had the imprudence to repair to the camp of the archduke, who, discovering his guilt, sent him to Vienna, where he and his accomplices perished on the scaffold.

The Turks next invested Comorn; but the emperor Rudolph, having formed an alliance with Sigismund Battori, waywode of Transylvania, and Moldavia and Wallachia threatening to join this confederacy, the Turkish general proposed to the sultan to assume the com-

mand of his troops in person, or to place his eldest son, then twenty years of age, at their head. Amurat, who was jealous of him, and regarded him rather in the light of his rival than his heir, preferred doing violence to his indolent disposition, and declared that he would command the army himself in the ensuing campaign. All his exploits, however, consisted in his taking a journey to Adrianople and there reviewing part of his troops. While they were filing off before him, a tremendous storm compelled them to disperse. Alarmed at the circumstance, Amurat consulted the soothsayers, who unable to devise any favourable interpretation of this perfectly natural phenomenon, excited in his

mind apprehensions for his life. Nothing more was required to plunge Amurat into a state of languor from which he never recovered, and which brought on a fever, that carried him off on the 17th of January, 1595, at the age of fifty years, and after a reign of twenty.

The character of this prince was a compound of fickleness and pusillanimity. He had one hundred and two children, a number which seems prodigious, though not improbable, when we consider the multitude of females appropriated to the imperial harem. Debauchery and excessive intemperance weakened his faculties and induced premature old age. His avarice ren-

dered him still more odious than his cruelty ; it occasioned seditions which were rather appeased than completely quelled. The soldiery became, in consequence, more and more restless and turbulent, and in the sequel, extremely formidable to Amurat's successors.

END OF VOL. I.

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GREEN, LEICESTER STREET, LEICESTER SQUARE.















